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SKETCH OF AN ADDRESS,

Delivered by the Rev. Dr. Ryland of Bristol, at the Baptist Missionary Prayer Meeting, held in Mr. Ivimey's Meeting-house, Eagle-street, London, June 22, 1822.

DEAR BRETHREN,

It is not my custom to use a passage of scripture merely as a motto to a discourse, nor knowingly to apply it to a different purpose than what I conceive to have been originally designed. But having been urged, this morning, to address you for a few minutes, I shall take the liberty to use one short phrase recorded in the New Testament, in a sense directly opposite to the end for which it was first employed. Nor will you censure me, for thus wresting it from the meaning imposed upon it, by the adversaries of the truth as it is in Jesus, when you reflect that they did not speak by the inspiration of God, but by the instigation of that evil being, who is sometimes transformed into an angel of light, and who affected to be so on this occasion, when you are told in Acts xxi. 28, that certain Jews from Asia endeavoured to stir up the mob at Jerusalem, to murder the apostle of the Gentiles, by exclaiming, *Men of Israel, help!* To do justice, however, to the text, let us consider,

I. The meaning of those who first uttered this exclamation.

They addressed themselves to the men of Israel, who inhabited Jerusalem. But we must remember, that they were not all Israel, who were of Israel by natural descent: for he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God. Neither they that used this appellation, nor those to whom it was given, were worthy, in the best and highest sense, to be called Men of Israel.

They called for *help*, but it was in a bad cause, and for a bad end; to beat and murder an innocent, a worthy, and an excellent man.

One charge they brought against him was false. They had before seen Trophimus, an Ephesian, with Paul in the city, whom they supposed that he had brought into the temple, ver. 29; but the supposition was not true.

And what was true, though it excited their fury, was yet to the

apostle's honour, namely, that he taught the Gentiles as well as the Jews, that Jesus was the Christ, who had honoured the divine law by his obedience unto death; and through whom, all who believed in his name were justified from all things, from which they could not be justified by the law of Moses.

Paul himself had been once blinded with prejudice, and exceedingly mad with party zeal, thinking that he did God service, by persecuting the followers of Jesus, and compelling them to blaspheme. And the wonderful change that had taken place, in consequence of which he now preached the faith which he once laboured to destroy, ought surely to have excited their attention, and induced them to examine into the cause of so surprising a revolution. His own statement of the miraculous appearance of the glorified Saviour, was partly confirmed by his companions, who saw the light that surrounded them, and heard the sound of the voice, though they understood not the words distinctly; while his renunciation of all his worldly advantages, and his exposure to hardships, persecution, and death, abundantly evinced his sincerity. Well might they have been led to suspect, that they themselves had been altogether mistaken in their estimation of the character of Jesus of Nazareth.

Paul's preaching to the Gentiles, and his success in turning so many from the worship of idols to serve the living and true God, corresponded with the express declaration first made to Abraham, that in his "seed all the families of the earth should be blessed;" which promise was repeated to Isaac his son, and to Jacob his grandson; and was confirmed by numberless testimonies of the prophets concerning the Messiah, that he should have "the heathen for his inheritance, and all the ends of the earth for his possession: that all kings should fall down before him, and all nations should serve him; that men should be blessed in him, and all nations should call him blessed; to him should men come, and all that are incensed against him should be ashamed." "I will give thee," said JEHOVAH, "for a light to the Gentiles, that thou mayst be my salvation to the end of the earth." "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles."

Surely, nothing can be a stronger proof of the judicial blindness of the unbelieving Jews, under which they have laboured from that day to this, than their totally overlooking these most express declarations of their own prophets. This only could occasion their forbidding the apostles to speak to the Gentiles, that they might be saved. And now the modern Jews do not pretend to expect any singular advantages to result to the Gentiles, when their expected Messiah shall appear. Nor can any future Messiah produce one essential evidence of his sustaining that character, by abolishing the idols of Europe and of Western Asia, for that has been done already by him whom the Jews rejected as an impostor; so that all the countries of which the ancient Jews had any knowledge, do already confess the God of Abraham, Isaac, and Jacob, to be the only true God. Surely, if Jesus had not been the true Messiah, God would not have suffered him

to have the honour of effecting this great and wonderful change.

Nor can we account for the calamities which have befallen the Jews for nearly 1800 years, but upon the supposition of their committing a far greater sin, in the rejection of Christ, than all the idolatries of their fathers, which were visited only with a captivity of seventy years.

Ah! if they had known the things which belonged to their peace, they would have called on the men of Israel to co-operate with Paul, instead of helping to destroy him.

Now then let us consider,

II. The propriety of our adopting their language for an opposite purpose.

If you are of the true circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, we call upon you, as in the most exalted and spiritual sense Men of Israel, to help. O ye that are partakers of like precious faith with faithful Abraham, ye that like Jacob have power with God, and are rightly surnamed with the name of Israel, help! Help forward the conversion of the Gentiles, which is the great object for which we are met, this morning, to pray and wrestle with Almighty God. Help, in the cause of God and his Christ!

"But can God need our help?" No, he does not *need* it, in one sense; but he condescends to use it, he is pleased to require it, he will graciously accept your services, if you offer them sincerely.—He could do all himself; or millions of angels would be thankfully employed by him in this service; but he chooses to employ weaker instruments, even saved sinners, to spread the glad tidings of salvation among their fellow-sinners, and bring all nations to the obedience of faith. If you will not help in this world, he will remove you to some other world; (your refusal may make it doubtful whether it will be to a better;) and will raise up a superior race of Christians, who shall have the honour of enlarging the frontiers of his kingdom, and spreading his empire to the ends of the earth.

Immanuel must reign; he must increase: Abaddon must be dethroned. Which side will you take? If we had now the best king that ever lived, seated on the British throne, and if the land were invaded by the worst pretender that ever breathed, who had landed with a vast army on our shores; and if there were a prophet in the land, whom all men believed to be inspired; and if he had affirmed that this pretender should never possess the throne of Great Britain; would not this prediction animate every loyal bosom with courage, and cause the weak to say, I am strong? How much more if it were foretold also, that no loyal subject should perish in the war! But if you heard one say, "I will not go to oppose the pretender, for I believe the prophecy that he never will be king; therefore I do not mind his ravaging the country, for I am satisfied he will be driven out in the end;" would you not suspect such a man to be a traitor, a secret friend to the pretender? or at least would you not account him a dastardly poltroon?

"But we can do nothing to signify in this affair." You can obey God, if you are not more inclined to disobey him. If you have any love to Christ, any pity for perishing immortals, you can show both in a variety of ways.

If Moses, when he was bid to stretch out his rod over the sea, had said, "My stick cannot divide the waters; God must do it, and he can do it as well without my stretching out my wand as with it:" would not his disobedience have been highly criminal? Or, if the Israelites, when they entered Canaan, had said, "God does not need our aid to drive out these wicked nations; he that caused the walls of Jericho to fall down, can give us as easy possession of all the other cities; he that cast down great stones from heaven on them that fled from the going down to Bethhoron unto Azekah, so that there were more that died with hailstones than those that we slew with the sword, does not need our exertions; therefore we will be content to dwell with the remnant of the Canaanites, till God sees fit to destroy them;" would they not have been very guilty in his sight?

"God will fulfil his own purposes in his own time." True. But it is not for us to know the time and the seasons which God has reserved in his own power; but we must work while it is day, and not perform the work of the Lord deceitfully; we must thankfully do what we can, to show the sincerity and order of our attachment to his cause, and look to him for success.

Men never excuse their negligence by abusing the doctrine of the divine decrees, when their hearts are set on the object to be obtained. I am not ashamed to avow myself a thorough predestinarian; I have no objection to the doctrine of the Assembly of Divines at Westminster; "God's decrees are his eternal purpose, whereby he has, for his own glory, foreordained whatsoever comes to pass." God's decrees are his *own* rule: his commands are *our* rule. The secret things belong to the Lord our God, but those things which are revealed belong to us and our children for ever, that we may do all the words of his law. The decrees of God either set aside the use of means in *all* cases, or they set it aside in *no* case. They render warnings, expostulations, reproofs, persuasions, and invitations absurd in *all* cases, or they have such an effect in *no* case. No predestinarian, who loves money, will excuse a negligent or fraudulent servant; nor say, in apology for his damaging his goods, or affronting his best customers, "Well, after all, I shall be as rich as God has decreed I should be; neither his negligence nor his diligence can alter the purpose of him who alone can put it into the power of my hand to attain wealth." If you had a number of children afflicted at once with a dangerous fever, you would never say, "Since there is an appointed time for man upon earth, I know that as many will recover from this disorder, as God has decreed shall live: I therefore cannot blame the medical man I have employed, for calling so seldom; nor even for his giving one of them a poisonous draught, instead of the right medicine." If you beheld a large ship, with 600 men on board, in imminent danger, or already actually wrecked; and if some sailors on shore, after rescuing sixty from a watery grave, should seem inclined to save themselves the risk and fatigue of attempting to preserve any more, you would not say, "Well, these are possibly as many as God has determined to save out of such a number; and, therefore, if the rest are to be lost, we

must submit to the will of God." Especially, if there were relatives of your own who were left behind, you would urge the most skilful of the sailors to exert themselves to the utmost to save some more. Certainly Paul acted very consistently in preventing the shipmen from deserting the ship, though he firmly believed God, that it should be even as he had told him, Acts xxvii. 23—25 and 30.

God does not need the help of man. Yet the angel of the Lord said, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." God grant we may all escape that curse!

Men of Israel, help! Help by your prayers. The effectual, fervent, inwrought prayer of a righteous man availeth much. Paul asked for this kind of help. Our Missionaries ask for it. And who can refuse, that belongs to the true Israel of God? And if your prayers are sincere, surely you will prove it, by readily contributing your pecuniary aid. You will not dare to say, "My body is the Lord's, and so is my soul, he bought them with his precious blood; but my money is my own, or I must reserve it all for my family."

Even if you knew that the time for the general calling of the Gentiles was not near at hand, you ought to act as David did respecting the building of the temple; he would not do nothing, because his son Solomon was to accomplish the chief work. He determined to make all the preparation he could for so grand an undertaking. Besides, we are sure that the time is come for something to be done; for many individuals have already been reclaimed from idolatry, and from Mahometan imposture.

Oh! reflect how God remembered you in your low estate, because his mercy endureth for ever. He laid help upon one that is mighty; he sent his incarnate Son to seek and save the lost, and to give himself a ransom for many. He commanded repentance and remission of sins to be preached among all nations; and this nation was visited with these glad tidings, long before many other parts of the globe. Remember how the gospel was first introduced into Europe, when Paul had a vision at Troas; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. Europe then implored help from Asia; now Asia calls for help from Europe. Men of Israel, help! If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, let the love of Christ constrain you to spread the knowledge of his name; let compassion for immortal souls, induce you to help them that are perishing for lack of knowledge.

O my brethren, I have often thought, if God had first sent his gospel farther eastward, instead of causing it to be published in these islands, which were in Paul's time accounted the utmost bounds of the West, what flourishing churches might there now have been in China, or in the isles of Japan, while we had remained in pagan darkness, like our ancestors the Britons, Danes, and Saxons. Now if that had been the case, and if the Japanese Christians had sent two Missionaries thirty years ago to Britain, and afterwards increased their number gradually, till now they had three or four Missionaries

and a printing press at St. Alban's, and five or six more lately in London, two at Bristol, one at York, one at Norwich, one at Edinburgh, and one at Dublin; would you expect these Japanese Christians to say, "These are enough for all the British isles, we cannot afford to send any more Missionaries to that country; we have had the scriptures translated, and have printed five editions in English, two in Welsh, one in Irish, one in Manks, and one in Gaelic, but we cannot afford to print any more Bibles for them; we have set up schools sufficient to educate ten thousand children, but we cannot afford to educate any more?" What would be your reply, if you had newly received the gospel, by means of Missionaries from Japan? Would you not be ready to exclaim, "Oh! ye cold-hearted, hard-hearted Japanese, will ye lend us no more help than this? You have scarcely sent us one Missionary for a million of the inhabitants of these islands. We are indebted to you for what you have done, but can you indeed do no more? Have you no more pity for the souls of our pagan neighbours, no more zeal for your Lord's glory, no more gratitude for his favouring you so early with his gospel?"

O my brethren, let us stir up each other to exertion. Let us continue instant in prayer. Let us rouse all true Israelites to help with us. Let us never rest, till the predictions of scripture receive their full accomplishment, and till the whole earth shall be filled with our Redeemer's glory. Amen and Amen.

AN ADDRESS,

Delivered at a Meeting of the General Committee of the Watford Savings Bank, the Earl of Clarendon, President, in the Chair, by the Rev. John Foster, M.A. Rector of Serratt.

AFTER the very honourable testimony which has been borne to the character of the late Mr. Smith, by your Lordship, it is hardly needful for me to say more than that I most cordially subscribe to it. It would in my opinion have been very unnatural and ungrateful, to have met together this day for the purpose of selecting a Treasurer to supply Mr. Smith's place, without noticing the affecting dispensation which has deprived this town and neighbourhood of one of its brightest ornaments. Watford has indeed been weakened by the falling of an excellent man.

In the formation of the Savings Bank, Mr. Smith had a principal share. Through every stage of its progress, he gave it the most unremitting attention. His very name inspired confidence into every person who was disposed to avail himself of its benefits. In losing Mr. Smith, therefore, we have lost one of our most efficient members.

But who has not sustained a loss on the melancholy occasion? His family has lost a most affectionate father and master. The vicinity of Watford has lost an exemplary and benevolent neighbour. Society at large has lost a well-wisher, and a promoter of many of its most benevolent institutions.

Though Mr. Smith was, from principle, a Dissenter from the established church, yet he was of too liberal a mind to give up to

a party those talents which were meant for the common advantage. Whenever any benevolent institution was proposed, it never occurred to his mind to inquire whether the projectors of it were Churchmen or Dissenters; it was enough for him to know that it was calculated to promote the good of his fellow-creatures. With these claims upon his attention, every benevolent undertaking was sure to meet with his support and approbation. "When the eye saw him, it blessed him;" "when the ear heard him, it gave witness to him." No person ever had the pleasure of conversing with him without feeling the most implicit confidence in his veracity; no person ever had dealings with him, without reposing most entirely on his integrity; no person ever consulted him, without being assured that from Mr. Smith he might rely upon receiving the best advice which a clear head, a kind heart, and a good conscience could offer. It was hardly possible to be much in his company, without being not only gratified but benefited by the intercourse. It was hardly possible to leave him, not only without a sentiment of esteem, but without a feeling of personal attachment.

As a Christian minister, it would ill become me to overlook the basis of Mr. Smith's various excellencies. The foundation of his virtues was laid in the most unaffected Christian piety. This formed the ground-work of his character; this directed and regulated all his conduct. It made him what he was as a father, as a master, as a neighbour, as a member of society, and as a man. Other and inferior principles may contribute to form characters of partial excellence; but Christian piety is the only influential principle that can carry us steadily to our final destiny, through all the trying and varied relations of life.

Of Mr. Smith I am speaking before persons who have known him longer, and more intimately, than myself. I am, however, sure they will readily acknowledge, that in paying this unbought tribute of esteem to his memory, I have fallen short of his merits. His superiors, his equals, and his inferiors, will willingly allow, that our lamented friend was truly a good man.

For reasons best known to Him, whose decrees we can none of us dispute, and to whose decision it becomes us all humbly to bow, Mr. Smith was cut off when he was just reaching the * *cruda viridisque senectus*, a period of life when

"Old experience does attain
To something like prophetic strain;"

and when, of course, those persons who had the pleasure of knowing him, might naturally expect to have long reaped great benefit from his counsels and example.

Happily for himself, what has been a loss to every other person has been his gain. His time of probation is over, and successfully over. No unexpected temptation can now divert him from his career. We have seen it completed. We have witnessed his perseverance and his triumph. We have beheld his virtues and his character placed under the seal and safeguard of death and immortality.

By a wise appointment of Providence, character is power. It is power not only during life, but after death. Happily too, it is a

* Æn. 6—304.

species of power of which every one may die possessed, and which he may bequeath to posterity. In this respect Mr. Smith has been fortunate. While he lived, his name was a tower of strength; and now that he is departed, there is not one of his surviving friends who will not be ready to inscribe upon his tomb the appropriate and affecting language of inspiration, "The memory of the just is blessed." I conclude by moving, "That the Secretary be requested to record in the Minute Book of the Savings Bank, 'the regret of the General Committee at the death of Mr. Smith, and its grateful sense of his services as one of its Treasurers.'"

THE JUST PROPORTION OF THE *CHRISTIAN CHARACTER.*

THE following Extract from the Oxfordshire Circular Letter, drawn up by the Rev. Jenkin Thomas, appears to us worthy of insertion.

"The subject to which we invite your attention this year, assumes the indispensable necessity of personal religion; for *private* worth is always the basis of *public* usefulness; and unless the heart be the subject of a spiritual change, there can be nothing to support the bloom of a single virtue, or to feed the fragrance of a single grace. As the necessity of deep and heartfelt piety is a topic that commonly falls within the range of ministerial instruction, we presume that we need not in this our annual Address pursue a long train of observation on a subject so prominent in your belief, so familiar to your thoughts, and so important in your estimation; we shall therefore only attempt to show the necessity and the desirableness of a 'Just Proportion' of all the principles that are requisite to the formation and the developement of a character truly great and good. Among the various excellencies by which the Christian religion is distinguished from all other systems, it possesses this peculiar and decided advantage, that it furnishes its disciples with a perfect pattern of every excellence in the person of their Divine Master and exalted Lord. Among the children of men no one has yet existed, in whom all the great and estimable qualities have been united: but in the Saviour we see every grace that could recommend religion, and every virtue that could adorn humanity, united in a form that must excite the admiration of every enlightened mind, and engage the esteem of every pious heart. In Him we see dignity and elevation, blended with meekness and compassion; and while the *former* produce reverence and humility, the *latter* inspire hope, confidence, and joy. In Him we behold the most enlarged benevolence, and the most sublime devotion; a consistency which no variety of circumstance could shake, and a disinterestedness which no temptation of secular glory could seduce. There is a perfect consistency visible in every part of his life; for his character embraces the perfection of every grace, and displays to the utmost advantage the symmetry and proportion of the whole. In the private scenes of his life, and in the public occupations of his ministry—weeping over the grave of Lazarus, and riding triumphantly to the city—hailed by Ho-

sannahs, and insulted by Anathemas—praying in the garden, and suspended on the cross, Jesus was still the same. *In* him every grace occupied its proper station; *by* him they were exhibited in Just Proportion, and actively exercised to promote the most important and beneficial designs. He left us an example that we should follow his steps; he exemplified the various excellencies which he constantly recommended to others; and his character presents us with the light and shade, which, mixed in due proportion, contribute to the finishing of the picture. Brethren, there is a *peculiarity* in Christianity, which renders a thorough consistency of character, and a 'Just Proportion' of all the elements which compose it, highly important and desirable; the principles it inculcates, the duties it enjoins, the dispositions it requires, the various doctrines of grace, and the whole circle of moral obligations, *demand* what they really *produce*, and tend to render 'the man of God perfect, thoroughly furnished unto all good works.' The Bible is an unerring guide in every path, and an infallible instructor in every situation in life. It condescends to visit man where he *is*, with a view to exalt him where he *ought to be;* it supplies the poor with reasons for contentment, and urges the rich to abound in liberality—it inculcates humility, resignation, meekness, and sobriety,—it instructs us to consider no danger small, no enemy contemptible, no deviation from the path of duty a light thing; it teaches the Christian to live in the world as 'seeing him who is invisible,' and to consider himself as a pilgrim, whose goal is immortality, and whose reward is the approving smile of heaven.

"On all subjects of faith, in all matters of practice, and among all classes of mankind, the proneness to extremes is itself extreme. The stronger virtues are seldom found without an alloy of austerity; while the gentler graces are often nearly allied to weakness. The extremes of any virtue generally touch the beginnings of some vice; and no sooner do we pass the boundaries of the former, than we are entangled in all the irregularities of the latter. He who would maintain a 'Just Proportion of Character,' must be humble without servility — cheerful without levity — patient without apathy—active without ostentation—and zealous without being impetuous; and it is the want of this moral symmetry that too frequently robs religion of its glory, and the Christian of some of his brightest features: for as the thinnest cloud floating in the atmosphere will sully the brightness of the sun, so the least deviation from the line of rectitude on your part, will tarnish the lustre, and mar the beauty of your profession. Think upon, and pursue, not *only* whatsoever things are true, honest, just, and pure; but also whatsoever things are *lovely*, and of *good report*. Be not only *blameless* and *harmless*, but *exemplary* and *impressive;* abounding in the substantial practical duties of religion. In a world of trial, and a scene of temptation, you will find it no easy thing to walk in 'the midst of the path of judgment,' between the extremes of *excessive forbearance* and *abject pusillanimity*. You have to contend with formidable opponents, but you should never address them in terms of

reproach, or in the language of bitterness and contumely; for while your tenderness should be free from *imbecility*, your energy must be free from *harshness*. A mild and an affectionate temper will insinuate itself into the heart, will disarm prejudice, and conciliate esteem; and you should always remember that men are more frequently brought to love the truth by the quickening spirit and the living model of the saint, than by the captious disposition of the reasoner, or the barren argument of the disputant. Nothing is more difficult, than to combine in one character a variety of excellencies. We are delighted with the humility and the sincerity of one, but we regret that he is not more zealous and active; we applaud the heroic fortitude and manly firmness of another, but lament that he is so affectingly deficient in kindness and forbearance. Some are the public assertors of liberty abroad, while they are nothing better than capricious tyrants at home. They seem to hear the statements of the gospel with delight, but they never enliven the truths they hear by meditation and prayer. There is an evident want of proportion in their characters; for while their professions are loud and splendid, their passions are unsubdued, unsoftened, and unsanctified.—They think it necessary that the judgment should be well informed, and that the practice should be generally moral; but between their knowledge and their holiness there is a disproportion, which excites the commiseration and awakens the regret of more mature and exemplary Christians. Painful experience teaches us, that there are daily infirmities inseparable from the condition of human beings in this world. The ruling principle in the best of men is sometimes carried to excess; and he who exceeds his fellow-being in one particular, generally falls below him in another. This remark applies not only to *individuals*, but to the successive *generations* of men that occupy the stage of life. Our forefathers laboured with indefatigable zeal, and 'we are entered into their labours;' but with all their intellectual research, strenuous diligence, and exhausting application, it must be admitted, even by candour itself, that their benevolence was not sufficiently *expansive* to reach a *world* of misery; they seemed to want either favourable opportunities for the exercise of their benevolent zeal,—or wisdom to contrive, and energy to prosecute plans of enlarged activity. They adhered to the principles of religion with holy fortitude and firm attachment—they defended these principles with a zeal directed by knowledge, and tempered by meekness — they walked with God, and cherished the inspirations of piety: but whilst they were eminently attentive to the interests of religion at home, other lands and remote nations were suffered to live in darkness, and to die in guilt.

"In proportion as the arts flourished, as the intercourse of nations enlarged, and as the growth of candour and cordiality prevailed, opportunities for usefulness multiplied, Christians became convinced of the necessity of bringing their charity into the play of wider and more vigorous action; and it remained for the present generation to cement into an edifice of glory the materials prepared and collected by their industrious predecessors. In an age like the present, when the

excitements of public assemblies are generally felt, there is a danger lest we should fall into an opposite error, lest we should become the instruments of good to others, without being *personally* under the influence of the hallowing principles of the Gospel. Let not our zeal glow at a distance, and grow dimmer as it approaches home, for in a dying hour it will be painful to adopt the language, 'They made me keeper of the vineyards, but mine own vineyard have I not kept.'"

"To maintain a due proportion of character, the Christian should live for the public good, while he cultivates a due regard to his own spiritual prosperity; he is the salt of the earth, which is to preserve it from corruption, the dew that is to fertilize it, and the light which is to diffuse through the social circle, and the more extended sphere of life, a mild and beneficent radiance.

"In regard to effect, a life of *action*, a life of *speculation*, and a life of *indulgence*, constitute all the varieties of human condition. That which is occupied in pleasure, and devoted to dissolute enjoyment, is irrational and degrading: the speculative life, if it falls short of action, produces no substantial benefit to society: and the active, if unguided by wisdom, and unadorned by religion, wants grace, dignity, and harmony. The Christian is destined to active employment; instead of indulging himself in contemplative retirement, his thoughts should always be fertile in devising expedients to relieve the distresses of humanity, to add to the comforts of existence, and to enlarge the dominion of goodness; and while he maintains a wakeful regard to the wants and feelings, the joys and sorrows of those around him, he must remember that all his exertions to promote the general good should be animated by the ardour of devotional exercises and personal piety. With unwearied solicitude, and energetic exertion for the happiness of others, he must not neglect his Saviour; for to Him he owes the willing tribute of gratitude for the past, and the humble offering of confidence for the future. Nor must he neglect his own soul, but render every thing subservient to his spiritual interest; for the more earnestly he labours to be conformed to the image of his Lord, the more sensibly will he feel the reality of heavenly things; his prospects will become more delightful, the region in which he dwells more tranquil, and the air he breathes more etherial. The ability to perform splendid actions and deeds of extensive charity is the allotment of few; but occasions to practise justice and mercy, to speak truth and manifest kindness, to melt with pity and glow with affection, are afforded us at every step of our progress through life. Remember that the laws of charity are always founded on equity; and that to neglect the support of your families, and the discharge of your obligations, under the pretence of supporting benevolent objects, is not generosity, but manifest iniquity. Endeavour to preserve a just proportion in every place, and in every situation. In the closet and in the family, in the church and in the world, you must be governed by the same grand principles, pursue the same important designs, and observe the same general rules of moral and religious conduct. Be equitable in your transactions, exact in your testimony, faithful to your en-

gagements. Take heed that your zeal do not evaporate, that your resolution do not decline, that your progress be not retarded; but advance in the path of duty, without being damped by discouragements, or obstructed by difficulties. To exhibit a 'Just Proportion of Character,' we must distinguish between innocent enjoyments, and unwarrantable levity—we must judge of times and circumstances; for what is lawful in the abstract, may become highly censurable by connexion, effects, and consequences. If a person professing to be regulated in his spirit and conduct by the exalted principles of the gospel, can be gratified with amusements which are pursued by the vicious and profane, let him remember that in proportion as he derives pleasure from such pursuits, he must be departing from the genuine spirit of Christianity. Be not conformed to this world—renounce its false maxims—engage in none of its criminal pursuits—avoid all its corrupt practices—never substitute convenience for integrity; and as you are liable to err on the side of right, as well as on the side of wrong, beware that, in abstaining from worldly pleasures, you do not run into the opposite extreme of vain singularity and churlish sullenness. As it is of the greatest importance to preserve accuracy of character, and to exemplify its various parts, you will allow us to recommend the rare union of ardent zeal and holy prudence. The everlasting truths of the gospel, in which our happiness is involved, demand our most serious regard, and justify the warmest efforts of energetic piety; and if we trace the life of our Saviour, as delineated by the inspired Evangelists, we shall find that he was distinguished as much by ardent zeal for the glory of God, and a decided opposition to the prevailing errors of the times, as by the gentler qualities of meekness, forbearance, and love. Let prudence uniformly guide your zeal, and let zeal constantly animate your prudence; let knowledge guide your devotion, and let devotion inspire vitality into your knowledge. While tremblingly anxious for the salvation of others, your zeal must be always under the direction of truth, the restraint of judgment, and the guidance of reason: otherwise it will cause your good to be evil spoken of; it will throw obstructions in the way of that which it is intended to promote, and will be the means of exciting prejudice and hostility against the truth, which admonishes us to unite the wisdom of the serpent with the harmlessness of the dove. Be assured, that meekness of disposition is not incompatible with dignity of conduct; that a sympathetic concern for the welfare of *others*, is not inconsistent with the cultivation of *personal* religion. Christianity requires the union of them in all its professed disciples: and the combination of them never fails to reflect the brightest lustre on religion, and to form a character altogether valuable and attractive.

"While we enforce upon you, as the people of our charge, the desirableness of aspiring to eminence of character, we do not forget that the nature of the ministry under which you are placed, must of necessity have a very commanding influence upon the formation of your temper and habits. A partial exhibition of truth will produce but a partial effect; the whole counsel of God should be unfolded, and no part

of divine revelation should be brought forward with a frequency and prominence, which tend to throw others of equal importance into the shades of forgetfulness. The habitual inculcation of doctrinal points will produce one complexion of character; an exclusive recurrence to the preceptive parts of truth, and the general duties of morality, will produce another: but a due admixture of doctrinal statements and practical instruction, or in other words, the 'whole truth as it is in Jesus,' will, under the divine blessing, form a character in which God delights, over which angels rejoice, and in the possession of which you shall be elevated to 'honour, glory, and immortality.'

"The preceding enumeration of the qualities necessary to form an eminent character, and the directions and motives suggested to animate you to maintain a 'Just Proportion' of its various features, furnish rather an elevated standard: but we rejoice in being able to assure ourselves, that, instead of condemning the standard as too high, it will be your constant aim and incessant endeavour, to see how near you can approach it, and how much you can resemble the inhabitants of heaven, during your progress towards their blessed abode.

"While standing on the eminence to which you have been elevated by the grace of God, survey with grateful emotions the scenes through which you have been conducted by an invisible hand, and look forward to the future with all those feelings which are compatible with a firm reliance on the goodness of heaven, and a submissive regard to the dispensations of Providence. Amidst the temptations that are designed to allure you from the right paths, and the threatenings that are intended to intimidate you in your progress, reflect on the importance of an unblemished profession. Persevere with diligence—advance with caution—pray with fervour. Let the spirit of your gracious Lord glow in your bosom, expand in your hearts, and speak in your words, and be visible in all your transactions; then shall peace attend your steps, blessings crown your endeavours, heaven sanctify your enjoyments, and God himself reward you with a glory that will outshine all created splendour."

Origin of Mr. Scott's Commentary:

In a Letter from the Rev. J. B. Pewtress to the Rev. Moses Fisher of Liverpool.

MY DEAR SIR,

In answer to your request respecting the circumstance which led the late Rev. Mr. Scott to undertake his Notes and Comments on the Holy Scriptures, the following may be depended upon as strictly correct. Being in the habit of visiting an old acquaintance, who was concerned in various publications, he one day asked me if I knew, and could recommend him to, some popular minister, who might be induced to undertake a work of that kind, it being his intention to embark in such a concern. I answered that I did not. On my taking leave of him, he pressed me to take it into consideration; but, not altogether approving the motive, I gave it no further thought at that time.

On visiting the same person about a month afterwards, and giving him the same answer as before, he replied, "I know you are acquainted with many evangelical ministers of different de-

nominations, and you certainly could recommend me to one at least among them all;" and he pressed me to the further consideration of it; but still I felt no inclination to take any thought concerning it. It was some weeks before I called again, when the same subject was brought forward, and it was in the course of conversation with him that Mr. Scott came into my mind, whose name I mentioned, adding that I did not know one who might answer his purpose better, if so well. His reply was, "He is the man. But how can I get access to him? will you allow me to make use of your name?" I answered, "Yes; but do not think it will be of any service to you. I certainly have been acquainted with Mr. Scott some years, and I have a very high opinion of him; but I have no expectation that he will comply with your request." He went, however, to him, and told him his errand. Mr. Scott expressed his astonishment at such an application, saying, that he could not think of it, for that he was altogether incompetent to such an undertaking, and wished to know who recommended him. The answer was, "Mr. Pewtress." "I know Mr. Pewtress very well," replied he; but what does he know of my ability to write Notes on the Bible?" and upon his returning the same answer as before, the publisher left him. Not many weeks after, he renewed his application, which (as Mr. Scott afterwards said) caused him to think there was something extraordinary in it; and although he was of the same mind as before, he would, nevertheless, in order to satisfy him, make the attempt on some chapter of the Bible, which he did, and, having found great pleasure therein, entered into an engagement to prosecute the work. I am, my dear Sir, yours most cordially,

J. B. PEWTRESS.

Brighton, June 26, 1822.

CONVERSION OF A BOY.

SOME years ago, on a winter night, when the snow was falling heavily, a poor woman, with five children, reached a village in Essex just as a farmer's lad was closing a barn. She requested him to ask his master's permission that they might pass the night in the barn. The lad did so; and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful; and wishing to show her thankfulness, asked the lad if he liked to hear a song. Hoping it might prove one of a licentious description, he replied "Yes." Upon which she and her children sang one of Dr. Watts's Hymns. The lad felt interested. She asked if he had ever prayed to God, and thanked him for the mercies which he enjoyed; and said that she was going to pray with her children, and he might stay if he pleased. The lad stopped while she offered a grateful prayer for the mercies which she enjoyed, and entreated the divine blessing for him. He then retired, but could not sleep, what he had heard remaining on his mind. After passing a thoughtful night, he resolved on going again to the barn to converse with the woman. She was gone, but from that day he became an altered character, and some time afterwards applied for admission to a congregation, of which he is now a member.—This striking anecdote was related by the Rev. John Clayton, Jun. at the late Anniversary, on the 10th of May, of the Religious Tract Society.

Juvenile Department.

HISTORICAL ESSAYS.

No. XX.

On the Corruptions of Christianity in Britain during the Reign of Henry VI. A. D. 1422—1461.

HENRY VI. was very young when his father died; and therefore the reins of government were intrusted to the Duke of Bedford, and during his absence from England, to the Duke of Gloucester: for the war with France, so successfully begun in the last reign, was to be conducted with spirit. Countless were the lives, and immense the treasures, consumed in this tedious war, which was in favour of the English, until an event occurred as extraordinary as any recorded in history. Charles, the young king of France, had been roused to a little courage by his female companions, but for whom he would have retreated from the scene of warfare. At this important juncture, the famous maid of Orleans, who was a servant at an insignificant inn, and accustomed to many of the labours of the stronger sex, touched with the misfortunes of her sovereign, and glowing with patriotism, burst from her obscurity, and offered herself as the heroine of deliverance. The operations of a masculine but uncultivated mind, and the enthusiastic feelings of an ardent spirit, she mistook for the breathings of divine inspiration; and the flights and figures of her imagination for actual supernatural appearances and voices, all indicative of glorious success; and, thus prepared, in such an age of monstrous superstition, she soon persuaded even persons in power, that hers was no less than a mission from above. Her promises to the king, to whom she was introduced, were, that she would raise the siege of Orleans, and cause him to be crowned at Rheims. The most wild and extravagant reports were every where circulated concerning her; and that the validity of her mission might be duly known, a Committee of the clergy was actually appointed to examine her pretensions, who gravely determined that her mission was certainly supernatural. Her former occupation was soon denied, and it was maintained she must have been a shepherdess, an employment more congenial to their romantic notions. Arrayed and mounted in the most martial manner, she was already beheld by the populace as their deliverer; and her skill in horsemanship, which her original servitude had taught her, was even considered as a kind of inspiration.

Thus prepared and acknowledged, she repaired to Orleans, which was besieged by the English. She first ordered all disorderly persons from the camp, and directed the soldiers to betake themselves to confession. She wrote to the English generals, ordering them immediately to raise the siege, and leave the country, lest by thus opposing the omnipotent Creator, they should be made to feel his ven-

geance. These orders being disregarded, with a consecrated banner in her hand, she encouraged the French troops, who felt invigorated by her presence and example, and their adversaries proportionably discouraged; and, strange to say, she soon entered the city, and was received as a celestial deliverer. The English, panic-struck, were soon driven from their entrenchments, or destroyed; her success was deemed miraculous, and it convinced the most incredulous that her mission was divine. The towns between Orleans and Rheims soon opened their gates: and at the latter, agreeably to Joan's prediction, the king was soon crowned, and anointed with the holy oil, which "a pigeon was said to have brought to King Clovis at the establishment of the first monarchy;" the maid standing by his side in armour during the ceremony.

Having fulfilled her great promises, she proposed retiring to her former occupation. But the French general urged her to continue her powerful aid until the English should be driven from France; and accordingly she threw herself into Compeign, and headed the sallies on the besieging troops, in one of which she was taken prisoner by the Burgundians. The Duke of Bedford purchased the victim. The Bishop of Beauvais, and even the University of Paris, petitioned that she might be tried for sorcery, impiety, idolatry, and magic; which being granted, several bishops found her guilty. The most disgraceful and disgusting cruelties followed, and painful to relate, this most extraordinary woman was ultimately burned alive at Rouen. The English, however, progressively lost all footing in France.

But trifling were these losses compared with the dreadful consequences of the quarrels between the houses of York and Lancaster. What treachery, what cruelty, were practised, and what absence even of every appearance of Christian principle prevailed! In this memorable reign commenced the regretted practice of incurring public debt on parliamentary security; such was the exigency of the government in consequence of war, a deplorable effect of a more deplorable cause. Indeed, if we except the more systematic election of the members of the House of Commons, the growing importance of that branch of the legislature, and the happily, though slowly, waning influence of the antichristian craft of Rome, it would be difficult to point to any advantage resulting to the country during this calamitous reign. Popery, though still powerful, was evidently on the decline, for which they were principally indebted to the vigilance and exertion of the Commons, who, during several reigns, as we have seen, had gained advantages. They now obtained this reasonable and important grant, that the Cardinal of Winchester, the Pope's legate, who possessed great influence at court, should not in future be present at the Council, when business relating to the Pope was to be attended to; in order that, unawed by his presence, and uninfluenced by his partiality, more freedom of discussion might prevail. The Pope, as might be expected, was a diligent observer of these alarming measures, and exerted himself from time to time to check their progress: he hesitated not to denounce eternal perdition as the infallible reward of obedience to such laws and innovations.

How much there is in our present modes of existence that must be rectified, when Christianity is cordially and implicitly received! Christianity is the religion of purity and peace: such had long been the language of prophecy in illustrations and promises the most sublime and interesting; and such was the language of the Saviour himself, whether we regard the sweet words which proceeded from his lips, or the powerful voice of his perfect example. Placed in circumstances the most trying, surrounded by enemies the most aggravating, misunderstood, falsely accused, insulted, derided, and stricken,—like as a sheep before its shearers is dumb, so he opened not his mouth. Rare indeed then must be the circumstances of the Christian, that would warrant violence and force; and rare the situation of that Christian power, that would justify war. It is no trivial and uninteresting sign of the times, that societies have been formed for the diffusion of such principles, and that peace societies prosper. The God of peace abundantly bless them!

The review of this disastrous reign imperceptibly leads to such reflections. Britain was then called a Christian country. Not far remote, in all "the pride of life," reigned the professed guardian of the Christian religion, and the pretended representative of Christ on earth. Numerous were his emissaries in this country, under the titles of legates, cardinals, archbishops, bishops, deans, subdeans, prebendaries, vicars, abbots, friars, &c. &c. yet war and wickedness rioted at home and abroad, and little seemed to remind of religion but the name. Nor was it uncommon for ecclesiastics to be the very instigators of discord and war, and so far lost were they to the duties and decorum of their order, as to raise troops, and even to lead them to the conflict.

H. S. A.

Deaths.

April 12, suddenly, the Rev. Isaac Anthony, a respectable Independent minister at Bedford, leaving a widow and nine children, with his bereaved church and congregation, to lament their loss.

June 6, at Bath, the Rev. Samuel Newton, thirty-six years pastor of the Independent church at Witham, Essex. He was supplying the pulpit of the Rev. W. Jay. He was a man of sound learning, extensive knowledge, and eminent piety. No danger was apprehended till six hours before his death, when he said, "My time is very short," and expressed his entire reliance on the blood of Christ. The last words he was heard to utter were, "through Jesus Christ, Amen." The Rev. Dr. Winter delivered the funeral discourse from 2 Tim. ii. 21.

June 11, at Frome, the Rev. Isaac Tozer.

Lately, after a protracted illness, Alfred Cecil Buckland, Esq. of Frome, author of the very excellent "Letters on early Rising, 12mo. Bds. 212 pages, 6s." a work which deserves to be universally read. He was brought up to the law; was a young man of eminent talents; and bid fair, if he had lived, to be an ornament to his profession. Many of our readers will recollect the eloquent speech which he delivered June 25, 1819, at the City of London Tavern, at the Anniversary of the Baptist Irish Society.—For an Elegy on his death, see the last page of this Number.

Review.

Exposition of the Book of Proverbs. By the late Rev. George Lawson, D.D. Professor of Divinity to the Associate Synod, Selkirk. In two Volumes, 12mo. pp. 446 and 484. With a Portrait. Boards. 12s.

During his life the author of these Lectures published, among other works, Lectures on Ruth and Esther, and was frequently solicited by some of his earliest and most esteemed friends in the ministry to publish the present work. It was his intention to do this if his life had continued. His surviving relatives, therefore, have selected for publication these Lectures, from the Discourses on many books of scripture which are found among his writings.

Should it be thought, that after the Commentaries of Henry, Scott, Gill, Brown, and other excellent divines, new Commentaries are unnecessary, it may be replied, that nothing unworthy of the public eye could proceed from the pen of such a writer as Dr. Lawson, whether we regard the orthodoxy of his sentiments, his eminent piety, or his highly cultivated talents. The Book of Proverbs, too, is so admirably adapted for the instruction of youth, "containing, (as Mr. Henry says,) in a little compass, a complete body of divine ethics, politics, and œconomics, exposing every vice, recommending every virtue, and suggesting rules for the government of ourselves in every relation and condition, and every turn of the conversation," that it gives us pleasure to see a well-written Commentary upon it, in a detached form.

We do not say that it is superior in point of excellence to all which have preceded it; but it is enough if, as some of them perhaps may possess excellencies which this has not, so this may possess excellencies which they have not. In this respect, however, we do not know that we can do better than enable our readers to form a judgment for themselves, by presenting them first with a quotation from Dr. Lawson, and after that with expositions from four other Commentators. We have selected Chapter xxvi. 4, 5, without having previously compared Dr. Lawson's with any other exposition.

"Ver. 4. *Answer not a fool according to his folly, lest thou also be like unto him.*] There are many cases in which a fool is to be heard, and not answered at all. When a scorner reviles us, it is needless to reprove him for it; for he is a dog, and the best way you can deal with him, is to let him bark till he ceases of his own accord: if you cast a stone at him, he will only follow you the longer, and bark the more furiously. When Rabshakeh railed at Hezekiah, and blasphemed the God of Israel, the servants of Hezekiah were expressly forbidden by their master to answer him a word, for he knew that an answer would only produce some blasphemous reply. Our Lord himself often kept silence when impertinent questions were asked at him. He was well acquainted with all the secrets of wisdom, and, if he had spoken, his words would have been the fittest that could be spoken in these cases; but silence was, in his infallible judgment, fitter than any answer that his perfect wisdom could make.

"But must this be a rule for us in every case? should not the multitude of words be answered, and when the fool mocks shall no man make him ashamed? In many cases it is very fit that a fool's words should be answered, only you must take care in answering not to imitate him. If he speaks unreasonable, profane, peevish, or passionate words, you must not answer him in his own style. You are angry at him for his folly, and reprove him for the extravagance of his behaviour, and therefore you cannot but confess that yourselves are worthy of a very sharp reproof, if you behave like him at the very time that you are testifying your displeasure at his conduct. You cannot allege that his passionate

manner of speaking and acting will justify you in behaving passionately; for if one fire kindled from hell burns so fiercely, and threatens to devour every thing that comes in its way, why should another fire be lighted from it to do still greater mischief? It becomes not the followers of Jesus to return railing for railing, or one angry reflection for another, but in whatever manner others talk, our tongues ought still to be governed by the law of meekness and charity.

"There are no cases in which this rule is more frequently transgressed than in religious disputes. Passion and railing, when they are employed in the support of truth, appear to many to be just expressions of Christian zeal; and that noble and necessary grace of the Spirit has been brought into suspicion, and regarded with a very jealous eye, by reason of those who have substituted ill nature in its place, and called it by a name to which it is as well entitled as the prince of darkness is to be called an angel of light. The scripture enjoins ministers to instruct opposers in meekness (2 Tim. ii. 26. Gal. vi. 1). It declares expressly that the wrath of man worketh not the righteousness of God; and it informs us that Michael, that great prince among the heavenly hosts, durst not bring a railing accusation against Satan (Jude.)

"Ver. 5. *Answer a fool according to his folly, lest he be wise in his own conceit.*] When we answer a fool, we must give him the answer which his folly deserves and requires. If you do not answer him at all, other men may believe that he is in the right, and where there is any danger of that, the edification of your neighbours calls upon you to show the folly of what he has said. Besides, if he is not answered, he will conclude that you cannot answer him, and his vanity and self-conceit will be increased by your silence. When Job's friends were all silenced in the course of their dispute with him, the next speech which the good man delivered is called a parable, or commanding speech (Job xxvii. 1); for he spoke like one that had gained the victory, and claimed a right to be believed in what he said. And the fool when he is not answered, will conclude more naturally than such a man as Job, that his cause is good; for although prudence bind up your tongue from speaking in the ears of a fool, yet there is no man that reckons himself less a fool than he, or has less conception of a man's holding his peace when he is not baffled in argument.

"It will be doing a good piece of service to the world, and to the fool himself, if you can answer him according to his folly, so as to humble his vanity, and make him ashamed of himself. Our Lord triumphed by his wisdom over his insolent enemies. When they blamed him for curing distressed (diseased) persons on the Sabbath-day, he exposed their self-inconsistency and inhumanity, to the conviction of the people and their own shame. When Pilate insolently pretended to a sovereign power of life and death, and thereby intrenched on the prerogatives of the God of heaven, our Lord (who did not open his mouth, because he knew it was to no purpose, to vindicate his own injured character) gave his assuming judge an answer which reminded him that he was but a man.

"Let us seek wisdom from God, that we may know when we should speak, and when we should be silent; and that we may be preserved from speaking such things as are improper for the mouths of saints, and taught to give an answer with meekness and prudence to the words of wise men or fools, as occasion requires."

LAWSON.

"See here the noble security of the scripture style, which seems to contradict itself, but really doth not. Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such, to know when to keep silence and when to speak, for there may be a time for both.

"1. In some cases a wise man will not set his wit to that of a fool, so far as to answer him according to his folly. If he boast of himself, do not answer him by boasting of thyself: if he rail and talk passionately, do not thou rail and talk passionately too: if he tell one great lye, do not thou tell another to match it: if he calumniate thy friends, do not thou calumniate his: if he banter, do not answer him in his own language, lest thou be like him; even thou, who knowest better things, —who hast more sense, and hast been better taught.

"2. Yet in other cases a wise man will use his wisdom for the conviction of a fool, and when, by taking notice of what he saith, there may be hopes of doing good, or at least of preventing further mischief, either to himself

or others. If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thy own weakness, in such a case answer him, and let it be an answer *ad hominem*;—beat him at his own weapons, and that will be an answer *ad rem*, or as good as one. If he offer any thing that looks like an argument, answer that, and suit thy answer to his case. If he think, because thou dost not answer him, what he saith is unanswerable, then give him an answer, lest he be wise in his own conceit, and boast a victory; for (Luke vii. 35,) wisdom's children must justify her."

HENRY.

"Ver. 4. *Answer not a fool according to his folly*, &c.] Sometimes a fool, or wicked man, is not to be answered at all; as the ministers of Hezekiah answered not a word to Rabshakeh; nor Jeremiah the prophet to Hananiah; nor Christ to the Scribes and Pharisees; and when an answer is returned, it should not be in his foolish way and manner, rendering evil for evil, and railing for railing, in the same virulent, lying, calumniating, and reproachful language. *Lest thou also be like unto him*; lest thou also, who art a man of understanding and sense, and hast passed for one among men, come under the same imputation, and be reckoned a fool like him.

"Ver. 5. *Answer a fool according to his folly*, &c.] The Targum is, 'but speak with a fool in thy wisdom;' and the Syriac version, 'yea, speak with a fool according to thy wisdom;' which would at once remove the seeming contradiction in these words to the former, but then they are not a true version; indeed it is right, and must be the sense, that when a fool is answered, as it is sometimes necessary he should, that it be done in wisdom, and so as to expose his folly; he is to be answered and not answered according to different times, places, and circumstances, and manner of answering; he is to be answered when there is any hope of doing him good, or of doing good to others; or of preventing ill impressions being made upon others by what he has said; when the glory of God, the good of the church, and the cause of truth require it; and when he would otherwise glory and triumph, as if his words or works were unanswerable, as follows. *Lest he be wise in his own conceit*; which fools are apt to be, and the rather when no answer is given them; imagining it arises from the strength of their arguments, and their nervous way of reasoning, when it is rather from a neglect and contempt of them."

GILL.

"Consent not to his doings.—Reprove him as the matter requireth.—It is highly improper to answer a fool in his own *foolish manner*; to meet him on his own ground; to retort on him his scurrilous, abusive, impertinent language; to enter on disputes with him, and answer his vain cavils or objections; or to treat his folly and impiety as if it were worthy of notice or refutation. This would be doing him an honour to which he is not entitled; and by thus descending to his level, his opponent would insensibly get into his trifling, contentious, railing spirit, and become like unto him. But it is important to consider the character and intention of men; and to level an answer against a foolish and impertinent railer and caviller, with such poignancy and force of argument as may admit of no reply; and so to adapt the remarks to the man, and address them to his conscience, as may best expose his ignorance or malice, stop his mouth, and end the debate at once. A notorious profligate, scoffer, or infidel, has no just claim to that respectful treatment, to which a more modest and decent inquirer is entitled; for this would feed his vanity, and augment his self-importance. But a decided and pointed answer to his captious queries, that manifests the ignorance and wickedness which dictated them, forms the proper method of dealing with him. So that we should not answer a foolish man in a foolish manner; but we should answer him in a way suited to expose his folly, to mortify his pride, and to prevent others from being deluded by him. Of this we have very many beautiful examples in the history of Jesus Christ. See Matt. xv. 1—3. xvi. 1—4. xxi. 23—27. xxii. 15—32. Luke xii. 13—21. xiii. 23—30. John viii. 7. ix. 26—33."

SCOTT.

N. B. Mr. Scott refers to many other passages of scripture for the illustration of each part of the advice.

"Answer not an ignorant impertinent fool in his own brawling and reproachful manner, so as to imitate his impertinence, (Matt. vii. 6. Luke xxiii. 9. Isaiah xxxvi. 21. Prov. ix.

7, 8). Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of his folly, and check his pride, (Matt. xvi. 1—4. Tit. i. 13)." BROWN.

Grounds of Hope for the Salvation of all dying in Infancy; an Essay, by the Rev. William Harris, LL.D. p. 166.

IN perusing this well-written "Essay" the words of Moses have been powerfully and repeatedly suggested to our recollection; "The secret things belong unto the Lord our God," in relation to which, efforts the most successful seem to do little more than strengthen the conviction, that "great is the mystery of godliness." Supposing this respectable performance, by an unbroken and irrefragable series of inductions, to have produced in every mind the most satisfying and unhesitating conclusion, it would even then remain to be proved, that such demonstration is exactly adapted to promote the exercise of pious submission to the sovereignty of the Divine government, and increase the blessedness of those who, though they have not seen, have nevertheless believed. Whatever difference of opinion, however, may be excited by the ingenious statements of Dr. Harris, all must admit that his object is truly benevolent: and even should some of the links in the chain of his argument be considered to be defective; perhaps, when they are detached, enough will yet remain to produce a predominant influence on the mind in harmony with the author's ultimate design. Though we have no distressing anxiety as to the future happiness of those who depart in infancy, yet our tranquillity is not in the slightest degree sustained by any belief that parental and sacramental holiness either entitle or qualify for admission to the heavenly state; because for such faith there does not appear to us to be the shadow of a foundation in the inspired oracles. We cannot therefore help expressing our regret and surprise, that so judicious and sensible a writer should make himself responsible for the following statements, and thus in our opinion weaken the impression which many of his excellent observations are well calculated to effect.

"There is no room for concluding, that communion of children in the privileges of their parents was limited to the Old Testament dispensation. For, besides that, an abridgment of mercy under a more gracious dispensation is antecedently improbable, there appear unequivocal predictions of its continuing undiminished till the end of time. As a benefit of the everlasting covenant, it is foretold, that after the advent of the Messiah, and the establishment of his gospel upon the earth, 'the seed' of his people 'shall be known among the gentiles, and their offspring among the people; all that see them shall acknowledge that they are the seed which the Lord hath blessed.' And among the glories of a period yet in advance, the object of believing anticipation, there is announced, 'they shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.' These predictions appear indeed immediately to respect the introduction of infants to the Christian church." p. 96.—"Thus the apostle largely insists that the blessing of Abraham is come upon the believing gentiles through Christ, and pronounces their children holy in the sense above explained" ('set apart for God, which is accepted by him, and henceforth sustains a peculiar covenant relation to him.') "Not a single instance has occurred of departure from this arrangement. The point has been frequently, and it appears successfully, maintained by advocates for infant baptism; and it powerfully suggests the opinion above stated, that by such transactions God graciously receives the offspring with the parents into his covenant favour, the heirs of which they are considered till they become moral agents, when their state is determined by their own character, according to the terms exhibited in the gospel." P. 100.—"From the above induction, it is clear that pious parents have grounds of hope for their children dying in infancy, altogether peculiar to themselves—such as are supplied by those gracious overtures which convey to them individually the unsearchable riches of Christ, when he is cordially received by faith. Becoming

themselves confederate with God,—if the expression may be allowed,—their children are introduced with them to the same relation and privileges, and share the inheritance, as far as they are capable, till they by sin reject the God of their fathers." P. 104.

Two Letters on the Subject of the French Bible, published by the British and Foreign Bible Society; with a Postscript, containing Remarks on the concluding Observations of the Editor of the Christian Remembrancer on the whole Correspondence. By the Rev. John Owen, A.M. Sewed, 1*s*.

St. PAUL wished the Philippians to understand, that the things which had happened to him had fallen out rather to the furtherance of the gospel: and no doubt the numerous friends of the British and Foreign Bible Society feel indebted to Dr. Luscombe and the Editor of the Christian Remembrancer, for their animadversions on the Society's French edition of the scriptures, their observations having elicited this able vindication, of which the inevitable tendency must be to increase and consolidate the public confidence in the growingly-important transactions of this glorious institution. Assailants frequently make that an imperative duty, for inattention to which modesty would otherwise have contrived some available apology, but from whose compelled performance it is impossible to calculate the degree of advantage which may be ultimately derived. In the present case, the demand for explanation was indisputable, and the manner in which it has been communicated is altogether creditable to the talents and temper of the writer. In concluding his letter to a dignitary of the Church of England, he says,

"And now, my Lord, I have only in conclusion to state, that nothing will be more acceptable to the officers of the Bible Society, and, I am sure I may add, to all concerned in its management, than to be made acquainted with the circumstances in which it may be thought that their proceedings are liable to any just animadversions. We have, my Lord, no religious partialities to gratify; and if we had, the composition of our body would render the gratification of them impracticable. It is our wish and our endeavour to do right; but we are too conscious of the infirmity of our nature, and of the magnitude and difficulty of our work, to flatter ourselves that we shall always be successful. To those, therefore, who admonish us of our errors, whether real or imaginary, we shall ever be ready to pay a becoming attention; and if, from the tone in which they reprove us, we may not be able to thank them as friends, we will, at least, take care, by profiting from their reproof, to use them as benefactors." P. 7.

The Young Christian's Cyclopædia; or, a Compendium of Christian Knowledge, &c. intended for the Use of Young Persons of both Sexes at School, and for Families. By J. Baxter, of Barkisland School near Halifax. The second Edition, carefully revised, enlarged, and much improved, 12mo. Pp. 605, 7*s*. *Also, A Key to Ditto, sewed.* 24 pages, 6*d*.

THERE are so many characters of industry and good intention impressed on this compilation, that we exceedingly regret to find ourselves, in discharging our duty to our readers, unable to give it our unqualified recommendation. Either the term "Christian" should be taken from its conspicuous situation in the title-page, or the theological extracts should be regenerated. The compiler's professional occupation must make him very familiar with the necessity of preserving, as much as possible, the youthful mind, in entering on any important branch of study, from early misconception; and in proportion to the influence which such instruction may be expected subsequently to exert over the character and destiny of the pupil, should be the exercise of caution in laying down the first principles. We are by no means insensible to the beauty of the composition of, nor to the authority of the names included in, this neat

volume: indeed these very circumstances supply an additional reason for careful examination. To the teacher of Christianity a responsibility attaches, sufficiently awful to make him tremble, lest he should be either misled, or should become the instrument of imparting to others a wrong direction. It is not merely on account of the inadequateness of this volume to fulfil the stipulations of its title that we are laid under the painful obligation of withholding our approving voice from a considerable portion of its contents, but because our fears go the whole length of inducing us to believe, that its tendency is rather to impede than to promote evangelical knowledge; rather to nourish persons in a presumptuous confidence founded on their own exertions, than to dispose them to say, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Had this work been presented to us simply as a system of ethics, we could have given ample citations, which would fully justify its pretensions: but professing, as it does, to be a Christian directory, to such passages as the following, (of which there are, but too many,) we most decidedly object.

"It is certain that God is a Being of infinite purity and holiness, and as he must therefore hate iniquity with the utmost hatred, so there is no doubt but a serious and conscientious observance of the duties of religion will recommend a man to his favour and protection." P. 75. "What can we desire more to make us 'stedfast and unmoveable, always abounding in the work of the Lord,' than to know, 'that our labour shall not be in vain in the Lord;' that no good action which we do shall be lost and fall to the ground; but that, in a little time, all our services will be infinitely rewarded; that every grace and every virtue which we exercise in this life, and every degree of them, 'shall receive their just recompense at the resurrection of the just;' and that if we serve God faithfully and sincerely in this life, we may be assured that, through the tender mercies of our heavenly Father, and the merits of our Redeemer, we shall be received into a place of everlasting rest and peace?" P. 88. "Let it be your supreme desire to obtain God's favour; and, by a course of discipline begun here, and to be completed hereafter, prepare yourselves for a re-admission into that rank which was forfeited by the fall, and for again being but a little lower than the angels, and crowned with glory and honour everlasting." P. 508.

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1. *Letters on Christian Baptism, &c. by George Barclay, Kilwinning.* 1820. Price 9d.
2. *A Letter of Reply to the Reviewer of "Letters on Christian Baptism" in the Christian Herald for January,* 1821. Price 2d.
3. *Second Letter of Reply to the Reviewer of "Letters on Christian Baptism," in the Christian Herald for February,* 1821. Price 4d.

THESE seven "Letters" are sensible, and spirited, and highly creditable to Mr. Barclay's understanding and to his heart. The first is on the *mode* of Baptism—the second on the *subjects*—the third on the spiritual *import*—the fourth, fifth, sixth, and seventh, on the arguments usually advanced in favour of Infant Baptism. They are calculated for the meridian of Scotland, where we trust they will produce a harvest of good fruits, and they are also highly worthy of a more extended circulation. We extract a passage from page 39.

"You also suggest that it cannot be shewn from all the history of the New Testament, that the child of any believer was baptized after arriving at the years of maturity, and would therefore conclude that they must have been baptized in infancy. I believe it will be impossible to point out any example of this, and many such puzzles might be proposed from the silence of scripture, and used for very bad purposes as well as this. Let me try you with another of these in return: can it be shewn from all the history of the New Testament, that any child of a believer, after arriving at mature age, was ever converted to God? I believe you will not be able to point it out. Would you allow any to argue, therefore, that all these were sanctified from the womb, or that, according to

the doctrine of the Prayer-book of the Church of England, *they were all regenerated by their baptism, and made the children of everlasting adoption?* And yet a stout-hearted Episcopalian, from the same silence of scripture about the conversion of the grown-up children of believers, might with equal reason defend the doctrine of his church, about baptismal regeneration, as these defend the doctrine of theirs about infant baptism, from the silence of scripture about the baptism of the grown-up children of believers. It will be time enough, therefore, for Pædobaptists to require evidence of the one, when they give proof of the other; and when they shall point out one such conversion, we will try to show them one such baptism."

In the Replies to the Reviewer, Mr. Barclay shows us that he can defend the truth—and himself too. And this he has done, in our opinion, triumphantly, with a dignity, decision, and decorum, worthy of his character as a minister of Christ. There are some hard blows upon the Reviewer, which he deserved. Whoever he may be, we can foretell that he will not meet Mr. Barclay again, but (to use the Reviewer's own words,) "*with hesitation admirably slow.*"

These little polemical tracts are not so much known in England as they ought to be.

Memoirs of the late Mr. James Neil, Shipmaster, Irvine, who died there on the 15th of November, 1820, in the Ninety-fifth Year of his Age. By George Barclay, Irvine. Price 1s. 6d. Bds. 163 pp.

A VERY interesting narrative, with remarks and reflections interspersed, which will render it widely and permanently useful; and more especially to those "that go down to the sea in ships, that do business in great waters, who see the works of the Lord, and his wonders in the deep."

In the details of "defects and blemishes," Mr. Barclay, in his anxiety to be faithful, has perhaps gone a little too far. A good man in Scotland may have failed in the display of good temper, on a trying occasion; or he may have committed a fault for which it was the duty of his friend to reprove him on the spot. But does it follow that this should be told to all the people of England? Does the Christian law of justice and charity require that it should be printed in a book—that it should be branded for ages? The late Mr. Fuller used to say, when adverting to the notice taken by the sacred writers of the sins of David, for instance, that they only pointed out what was before known to the country at large. It must be remembered that inspired historians are a class by themselves; and that, in some cases, they might be instructed to say and do what uninspired men are not allowed to imitate. We hope our worthy friend will soon be called to print a second edition of these valuable "Memoirs," and that they will be a lasting blessing to those who live in the watery world, as well as to those who live on the dry land.

The Young Convert's Apology, in ten Letters to his near Relatives and former Companions, &c. By George Betts. 12mo. Bds. 240 pp. 3s.

THE author of these Letters has introduced them by a modest, well-written preface, with which every pious reader will be pleased. The first Letter from the "Young Convert" is addressed to his father, and the second to his mother. In both these we are glad to observe, that filial reverence and affection pervade all his expostulations. The third and fourth were sent to a brother and a sister: the remainder to more distant relatives, or to former companions. All the letters are interesting, and the volume is remarkably cheap. Many pleasing extracts and anecdotes are interspersed, and, in the next edition, which we hope the Christian public will soon call for, we hope the worthy author will give his *authorities*. We earnestly recommend it to all our young friends.

A Scriptural View of the Doctrine of Election attempted; in which that Doctrine is briefly stated, scripturally defended, and the most common Objections to it calmly considered, and candidly answered. By John Bane. 6d. Sewed. 12mo. 29 pp.

THIS little tract may be perused with advantage by a large number of our readers. The statement of the doctrine is concise, but scriptural; the proof is sufficient, though susceptible of much larger amplification; and the most common objections are plainly and candidly answered. We are pleased also to observe the absence of that controversial acrimony which has too often disgraced the productions of those who have taken the *Calvinistic*, as well as those who have taken the *Arminian*, side of this question.

An Abridgment of the Youth's Spelling and Pronouncing Theological Dictionary of the New Testament, &c. By E. Dowson. Bound. 236 pp.

THIS little book appears to have been compiled with great care by a pious man, well versed in grammatical knowledge, and well affected to the great doctrines of the gospel; and therefore we cordially recommend it to the favourable notice of those who are seeking to promote the improvement of the rising generation in schools of every description. There is a short Essay prefixed on the several parts of speech, and the whole is dedicated, by permission, to the venerable Bishop of Durham.

LITERARY INTELLIGENCE.

Just Published.

Cottager's Conversations with his Children, by J. Jones, M.A. 1s. 6d.

Bass on Baptism: in opposition to Baptists and Pædobaptists, 2s. 6d.

Ward's View of the Hindoos; new Edition, 3 Vols. 8vo. Bds. 36s.

Ditto, Farewell Letters. Third Edition, 6s.

Andrews (Walworth) on the Trinity. Part II. 7s.

Guazzaroni's Italian Grammar. 8s. Bound. New Edition.

Poetical Monitor. 9th Edition. 3s. Bound.

Cole on Regeneration. With Life, &c. By Mr. Rees, Rodborough. 3s. 6d.

Chalmers's Speech, May 24, 1822, on Pauperism. 2s.

Ditto, Christian and Civic Economy. No. 12, 1s. printed quarterly.

Gambold's Works; with an Introduction by T. Erskine, Esq. 4s.

Irving's (Minister of the Caledonian Chapel, London,) Farewell Discourse in Scotland, 1s. 6d.

Russell's (Dundee) Catechism for young People. Second Edition. 1s.

Wilkinson's (Saffron Walden) 20 Remedies against the Fear of Death. New Edition, 18mo.

Peter Edwards's Baptist System its own Condemnation, 1s.

Isaac's Baptism Discussed, in Favour of Infant Baptism by Sprinkling. Bds. 4s. 6d.

Memoirs of Mrs. Brooker. 128 pages.

Conversion of a Jewish Boy. 127 pages.

Mann (Shipley) on the Lord's Prayer. Second Edition, 2s.

Roby's (Manchester) Protestantism. Three Parts.

Duty and Importance of Free Communion. 1s. 6d.

Goldsmith on the Law. 6d.

Memoirs of Cowper's Early Life. 3s.

J. G. Fuller's Scripture Examiner. Two Parts. 1s. each.

Ditto Juvenile Preacher, 1s.

Churchill's (Thames Ditton) Pocket Anecdotes. Bds. 4s. 6d.

Snelgar (Hampstead) on Early Rising. 6d.

The Practical Works of the Rev. Richard Baxter. Edited by Thomas Cloutt, M.A. 8vo. Vols. II. III. IV. 12s. each. (To be completed in about 18 Vols.)

In the Press.

Miss Neale's Sacred History, 2 Vols.

Jay's Short Discourses. 4 Vols 8vo.

Intelligence, &c.

MEETING-HOUSE CASES.

At a meeting of the contributors to the cases presented by Baptist churches in the country for assistance in building and repairing places of worship, held in June, at the Committee Rooms, No. 18, Aldermanbury, the following report was made.

That since the last annual meeting, the Committee had had thirteen new cases presented to them; seven of which, viz. from Rayleigh, Cardiff Welsh Church, Hunmanby, Clare, Loughborough, Earby, and Crayford, had been approved; five remained for further consideration; and one from Chipping Sodbury had been rejected, because the Trustees for the time being have authority, when the premises shall cease to be used as a place of worship, to apply the same to such uses as they themselves shall appoint, and the power of choosing new Trustees is not in the members of the church.

That they had also rejected the case from the English Baptist Church at Cardiff, because they refused to send up their Deeds for the inspection of the Committee; and that they had restored to their books the case of the church at Blaby, in consequence of a representation made to them, by which it appeared, that the debt which the Committee had thought discharged, remained in fact unpaid.

That since the last Annual Meeting, there had been collected upon twelve cases recommended by them, the following sums:

	£	s.	d.
Halesworth	104	11	0
Redruth	148	7	6
Brentford	104	19	0
Haslingden	83	17	6
Framlingham	81	17	6
Harwich	64	7	6
Battle	127	15	6
Rayleigh	116	10	0
Steventon	87	6	0
Hunmanby	113	19	0
Clare	78	17	6
Loughborough	117	14	0

making a total of money received upon twelve cases, recommended by the Committee, during the year, of £1230 2*s.* 0*d.*; and that there were then nineteen cases remaining before the Committee, for collection and consideration.*

As some misunderstanding appears to have existed in the minds of individuals, as to the *objects the Committee have chiefly in view*, it may be right to state they are:

1. To prevent an improvident expenditure of money.—2. To see that the meeting-house is legally secured for the benefit of the church.—3. To discountenance improper persons collecting money for approved cases.—4. To lay down such regulations as may generally apply to the expenditure of the persons collecting, and to the safe remittance, to the order of the church, of the money collected.—And 5. To give, as much as possible, combined facilities to those ministers who are employed in collecting for such cases as have been previously examined, approved, and recommended by their neighbouring brethren.

Seeking to benefit as well those who give, by regulating and securing the application of their benevolence; as the churches which collect, by introducing their cases properly recommended to the public; the Committee aim only at the welfare of the interest at large. They therefore confidently anticipate more general co-operation, as the necessity and nature of their proceedings become more publicly known. And they consider it their duty to caution the religious public against supporting cases for Baptist Meeting-houses, which have not their sanction; as several churches, whose cases have been rejected by the Committee, after deliberate investigation, have notwithstanding persisted in making collections in London.

For the information of those churches who may have occasion to

* Except cases in which difficulties have arisen, on account of their Trust Deeds, there is no case uncollected upon, which has been on the books more than eight months.

apply to the Committee, they subjoin the RULES, under which they are appointed, and according to which they act.

"That the several cases presented shall be investigated by a Committee, consisting of the minister and two messengers, annually sent by each of the churches belonging to it, and of one other person from each of such churches, (either a member or not,) to be chosen by the contributors at the Annual General Meeting, held in the month of June.—That no case engage the attention of the Committee, from any number of persons who are not formed into a church, nor unless it be signed by the church, and recommended by at least two ordained neighbouring ministers.—That no case shall be dismissed or determined upon immediately on its presentation; but on its first reading, shall be referred to the consideration of a subsequent meeting of the Committee.—That no case shall be determined on by the Committee, until the Trust Deed of the Meeting-house and premises, or a copy of it, is sent up for inspection, and approved.—That where there are not as many as five Trustees, the Committee will expect the church to enlarge the number to at least nine persons, members of churches, of the same faith and order; and that it is indispensable in all cases, that the choice of new Trustees shall not be in the surviving Trustees, but shall be vested in the men members of the church.—That every case recommended by the Committee, shall be collected upon in the turn in which it was presented.—That no person can be permitted to collect upon a case, unless he has an authority in writing from the church.—And that the person who collects be desired once a week to deposit the money collected with the Secretary, who shall report to the Committee the amount he shall from time to time receive; and that the church do draw upon the Secretary for the sum paid him."

It will follow, from the above Rules, that to enable the Committee to judge of a case, a statement in writing must be sent up, which shall contain the reasons for the erection, enlargement, or repair; the nature of the property, whether freehold, copyhold, or leasehold; the number of members forming the church; their profession of faith; the usual number of stated hearers; the amount of the whole expenditure, including purchase of ground, erection, deeds, &c.; the amount collected by the church among themselves, and the amount collected in other places, which will of course show the balance due. The case must be signed on behalf of the church, by the pastors, deacons, and members, at a church-meeting, and be recommended by at least two ordained neighbouring ministers, in their own hand-writing; and with the case, the Trust Deed of the Meeting-house, or an exact copy of it, must be sent up.

With reference to the *Trust Deeds*, the Committee wish to draw the attention of the churches to the observations made by the Committee of Deputies, in the preface to the form of Trust Deed, published by them, and in which they fully coincide, "that great mischief has in many churches been experienced, both from the imperfection of their Trust Deed, and from negligence in filling up the vacancies occasioned by the deaths of Trustees." To avoid which, they recommend that once at least in each year, the names of the Trustees be read over at a church-meeting, by which the necessity of renewing the Trust, when reduced to five, will be kept in remembrance; and upon such renewals, "they recommend to the churches to select for their Trustees such persons as are most interested in the concerns of the church, and not to select their ministers, the Committee having frequently found, that the circumstance of the minister's being a Trustee, has led to consequences equally unpleasant both to minister and people. The Committee have also ascertained, by many cases which have come before them, that great mischief has been produced by a provision which has been introduced into Trust Deeds, that vacancies of Trustees shall be supplied by the survivors. Hence, in the course of time, power has been lodged in the hands of persons who have no interest in, or attachment to, the church for which they are Trustees."

(Signed,)

By Order of the Committee,

E. WILKINSON, Chairman.

London, July 5, 1822.

N.B. All Communications for the Baptist Case Committee must be addressed, *post paid*, to Mr. Gale, Solicitor, 70, Basinghall-street, their (gratuitous) Secretary.

Mission Seminary at Bâle, (Basle, or Basil,) in Switzerland.

The following account of the origin and progress of the above Institution was given by the Rev. Theophilus Blumhardt, in an Address delivered by him at a late Meeting of the Cambridge Church Missionary Association: it will doubtless interest many of our readers.

"It was in the late calamitous war, in the year 1815, that the spirit of Missions struck its first roots in the hearts of some Christian friends at Bâle in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Hunninguen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air before they could reach our houses. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of Missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a Missionary Seminary, as a monument of this most remarkable salvation of our town, and to train up a number of pious teachers for the instruction of the Heathen and Mahomedan tribes, who were sent from the interior of Asia to be our deliverers.

"The first beginnings of this institution resembled the grain of mustard seed: but the Lord gave his blessing to the work.

"In the first year, 1816, we had only a few rooms, inhabited by a small number of Missionary scholars; in the sixth year, the blessing of God enabled our Committee to build a Missionary College. In the first year, we had an income of little more than £50; in the sixth year, the blessing of our Lord increased it to £5000. In the first year, our Society consisted only of a small number of Christian friends at Bâle; by the sixth year, more than forty Auxiliary Societies had been established, in Switzerland, in Germany, and among the Protestants of France, to support this work of our God. In the first year, a very small number of Christian friends met together in our Monthly Prayer-meetings; and now, the grace of our Lord has opened, in many parts of the Continent, cathedrals, and churches, and halls, to the heavenly influence of the Missionary spirit. This is the work of our gracious God, and unto him alone be all the praise and the glory, for ever and ever!"

THE CONTINENTAL SOCIETY.

May 15, the Anniversary was held at Freemasons'-hall, Sir Thos. Baring, Bart. M.P. in the chair. The audience was numerous and respectable. A pleasing account was given of the Society's operations. There are about fifteen agents, part of whom are employed in preaching the gospel and distributing the Holy Scriptures, and part in going about the towns, the villages, and the country at large, selling New Testaments, mostly of De Sacy's version, and conversing with those who buy them. As a proof of the utility of the Society in this respect, it was stated that one of these individuals, in a range of country comprising fourteen towns, *disposed, in a few months, of* 6100 *copies of the New Testament.* Various testimonies were adduced of the usefulness of the Society's agents, in the conversion of souls. Through the instrumentality of one person in one of the Cantons of Switzerland, not less than from twenty to twenty-five young pastors have been enlightened into the importance of divine truth, and led to preach the gospel of salvation. These labours, however extensive, are far from embracing all the opportunities that present themselves. New prospects are opening; new instruments are rising up; and nothing is wanting but the extension of the funds, (which have been hitherto very limited,) to make this Society one of the greatest and most lasting blessings to the Continent of Europe. The annual supplies, which have never yet reached one thousand pounds, have, during the last year, been furnished mostly by contributions from the Auxiliary Societies in Scotland, the total amount of which, comprising what was mentioned in the last Report, was nearly £700; and on the day of the meeting, the sum of £220 was received from the Treasurer in Edinburgh, toward the expenses of the current year. Very excellent and animated speeches were delivered, and the several resolutions moved and seconded by the

Rev. Drs. and Messrs. Collyer, Bogue, Smith, Waugh, Lewis Way, Hunter of Gloucester, G. Mutter, Shirley, Blackburn, and Clementson, and T. Roberts, Esq. Just as the President was addressing the meeting in conclusion, Dr. Robinson of Dublin entered the hall, and being introduced to the audience, announced the formation of an Auxiliary Society in that city, which has very recently been visited by one of the foreign agents, in company with a highly respected friend and supporter of the Institution. The meeting broke up about four o'clock, and upwards of twenty guineas were collected at the door, besides some subscriptions received on the platform.

OXFORDSHIRE ASSOCIATION.

Chipping Norton, May 27, 28. Engaged Messrs. Wright, Hinton, Beetham, Heafford, Clark, Jayne, Howlett, James Hinton, Junr. Kershaw, Walton (John iii. 4), Richard Price (Heb. ii. 10), Searl (of Banbury, Independent), and Joseph Price. Next Association at Blockley, Whit-Monday and Tuesday, 1823. Increase of Members 75.

ESSEX ASSOCIATION.

May 28 and 29, the Annual Association of Baptist Ministers and Churches for the above county was held at the Rev. J. Wilkinson's, Saffron Walden. The following was the order of the several services.

Tuesday afternoon, at three. While the ministers and messengers were transacting the business of the Association, public worship was conducted in the Meeting-house by Messrs. Waldron of Stortford, and Ragsdell of Braintree. The former began in prayer, and the latter preached from Ephes. iii. 20, and concluded.—Evening at six. Mr. Carter, from the church in Potter-street, began in prayer. The letters from the various churches were then read, affording, upon the whole, an encouraging proof that the Lord has not "forgotten to be gracious," and that his arm is "not shortened that it cannot save." The service was concluded by Mr. Wilkinson, who also gave out the hymns.

Wednesday morning, at seven. Mr. Pettit of Sampford began in prayer; Mr. Haynes, the Itinerant of the Association, preached from Luke x. 42, and concluded.—Half-past ten. Mr. Francis of Colchester prayed; Messrs. Garrington of Burnham, and Pilkington of Rayleigh, preached; the former from Luke xiv. 22, *Lord, it is done as thou hast commanded, and yet there is room;* and the latter from Ezekiel xlvii. 6—10. Mr. Haynes then gave a pleasing and highly satisfactory account of his itinerary labours, during the preceding year; and Mr. Edmonds of Cambridge concluded the whole by prayer.

It was with much pleasure we observed the cordiality and union by which the above meeting was distinguished. The love of Christ appeared to have bound all hearts together in Christian affection. The sermons that were delivered were equally remarkable for their impressiveness and their piety; and when the time of separation arrived, it was evidently connected with a lively hope of an everlasting Association on high.

The Baptist Church at BOVEY TRACEY, Devon, has long appeared in the list of churches of our denomination; but there are no documents to furnish a correct history of its origin, and the changes it has experienced. It appears, however, from ancient letters, that a church existed there in the year 1660, and that the Rev. Robert Steed of London, sometimes visited them; and the Baptist Register informs us that when the churches published their Confession of Faith, in 1689, the church at Bovey Tracey united with them, Mr. Clement Jackson being then their pastor. Who immediately succeeded Mr. Jackson is not quite certain; but after some time they had a Mr. Elihu Lemon, and after him a Mr. Mead, for their ministers. Tradition says, their congregations were respectable; but from causes at present unknown the interest declined, and became nearly, if not altogether, extinct; and if the Lord did reserve to himself a remnant who mourned for the low estate of Zion, and wrestled with him for a revival of his work, it seems they had no certain place of meeting, to hear an occasional sermon. There was but little appearance of true godliness in the neighbourhood till about the year 1770, when a pious family came to reside at Bovey, who were acquainted with the late excellent Dr. Caleb Evans, President of the Academy at Bristol. The Doctor,

in his occasional visits to this family, inquired respecting the state of religion in the neighbourhood; and finding there were a few pious persons in Bovey and its vicinity, he sought them out, and brought them to unite in the worship of God, and with the assistance of his friends, procured for them our present meeting-house, which is part of a very ancient building, of popish origin, and still bearing vestiges of the superstition of those remote ages. The Rev. Thomas Lewis and the Rev. Philip Gibbs, pastors of the churches at Exeter and Plymouth, and the Rev. Benjamin Morgan of Bridgewater, assisted in this work. On July 22, 1773, a church was formed, consisting of twenty members, who continued in the apostles' doctrine and fellowship, and in prayers; and enjoyed the ministry of the word, and broke bread, as often as they could obtain a minister to labour among them. They kept up worship by reading and prayer, having many of their neighbours in regular attendance with them, and waited ten or twelve years before they could obtain a stated ministry. In this they set a laudable example to small and poor churches, who too often give way to despondency, and "despise the day of small things." The ministers of Plymouth, Kingsbridge, and Exeter, visited this little society occasionally; and their kind friend Dr. Evans assisted them much by sending them supplies from the Academy. Of the ministers who spent some time at Bovey, between the years 1773 and 1795, we find the names of Messrs. Symonds, (late of Taunton); Williams, Hatch, Birt, (now of Birmingham); Boyce, (now of London); Lloyd, Philips, Dunn, (now in America); Giles, and Williams (now of Cheltenham).

Their present pastor came to Bovey in April 1795, when the church consisted of about thirty members, and was ordained in March 1796. His labours have not been altogether in vain, and both he and the church have much cause for gratitude to God; but they have been, and still are, exercised with trials, as by death and otherwise many valuable persons have been removed from them; and the ancient fabric in which they assemble for worship having undergone frequent repairs, is at length so completely decayed, that they fear it is absolutely necessary to rebuild it. This is the more painfully felt, in consequence of the church and congregation being in general very poor, and unable to undertake such a work without considerable aid from their Christian friends. Their present number of members is 120; but from local circumstances they have seldom more than seventy or eighty together at the table of the Lord. O that He with whom is the residue of the Spirit, would graciously appear, and cause them yet abundantly to increase!

J. L. S.

Bovey Tracey, May, 1821.

ORDINATIONS, &c.

The Rev. William Catton was ordained pastor of the Baptist Church in ULEY, Gloucestershire. Mr. Cousins (King's Stanley) commenced with reading the scriptures and prayer; Mr. Walton (Cheltenham) delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Hawkins (Eastcombs) offered the ordination prayer; Mr. Winterbotham gave a very instructive charge, from 2 Tim. iv. 5; Mr. Burchell (Tetbury) preached to the people from Deut. i. 38; and Mr. Thomas (Wotton-under-Edge) concluded with prayer.

In the evening Mr. Bennett (Dursley) commenced with prayer; Mr. Walton (Cheltenham) preached from Heb. vi. 19, 20; and Mr. Taylor (Independent minister of Uley) concluded with prayer. Mr. Cousins of King's Stanley read the hymns.

May 22, a new Baptist Church was formed at WOODFORD, near Thrapston, consisting of eleven persons, eight of whom had been members of other churches in the neighbourhood, and the remaining three had been recently baptized. Mr. Simpson of Bythorn described the nature of a gospel church, recognized the union, and gave an impressive address to the deacons; and Mr. Hogg of Kimbolton concluded with prayer.

On the following morning the Rev. Thomas Miller, late pastor of the Church at Oakham, was recognized as the pastor of this infant cause. Mr. Pickering of Brigstock began the service with reading and prayer; Mr. Hogg delivered the introductory address, asked the usual questions, and prayed; Mr. Hall of Kettering delivered an appropriate discourse on the *Duties and Excellence of the Pastoral Office*, from 1 Tim. iii. 1; Mr. Simpson

addressed the church on the *Duties of Christians towards the Gospel*, from Phil. i. 27; and Mr. Belcher of Oakham concluded with prayer. Mr. Allen of Irthlingborough gave out the hymns. In the evening Mr. Parkins of Aldwinkle prayed; Mr. Miller, late of Braintree, preached on the *Increase of Scriptural Knowledge*, from Dan. xii. 4; and Mr. Hawkins of Keysoe concluded the interesting services of the day with prayer.

MAY 29, Mr. Thomas Horton, late student at Bristol, was ordained pastor of the Baptist Church, Morice-square, PLYMOUTH DOCK. Mr. Willcocks of the same place commenced with reading and prayer; Mr. Crisp of Bristol asked the questions, and received the confession of faith; Mr. Saffery offered the ordination prayer; Dr. Ryland addressed Mr. Horton, and Mr. Winterbotham the church; Mr. Parrot (Independent) of the place closed in prayer.

JUNE 26, the Rev. Daniel Davies, late of Merthyr-Tydvil, was publicly ordained at Eagle-street Chapel, to the pastoral office over the Welsh Baptist Church at BROAD WALL, STAMFORD-STREET, BLACKFRIARS-ROAD. The Rev. D. Davies of Lincoln began with reading and prayer; the Rev. Micah Thomas of Abergavenny delivered the introductory discourse, asked the usual questions, and received Mr. Davies's confession of faith; the ordination prayer was offered by the Rev. George Pritchard; an impressive charge was delivered by the Rev. Joseph Ivimey from 1 Tim. iv. 6; and the Rev. Robert Pritchard of Cardiff addressed the church in Welsh, from 1 Thess. v. 12, 13, and concluded in prayer.

BURTON-STREET CHAPEL, *Burton-Crescent, London*, having been fitted up as a permanent place of worship for the church and congregation under the pastoral care and stated ministry of the Rev. John Edwards, (Secretary to the Baptist Home Missionary Society,) was re-opened on Lord's-day, July 7, 1822. The Rev. Dr. Steadman of Bradford, and the Rev. Dr. Waugh of London, preached upon the occasion. The church consists of upwards of *seventy* members. The public services will continue to be in the morning and afternoon of the Lord's-day, and on Wednesday evening, at the usual hours. A Sunday-school is about to be established.

A Correspondent desires us to say, that a *new* Baptist Interest is formed at BRIGHTON; that the attendance is already very considerable; and that a Minister of respectable talents, and of Calvinistic and liberal sentiments, would find this a very eligible situation.

NOTICES.

ON the first Wednesday in September will be held at Abergavenny, the Anniversary of the Welsh and English BAPTIST EDUCATION SOCIETY. Messrs. Jenkin Thomas of Oxford, and John Davies of Tredegar, are expected to preach. That the subscriptions and donations of the distant friends may be brought forward into the report, they are respectfully solicited to pay them, in the *interim*, to Mr. Stephen Marshall, High Holborn, London; Rev. J. Thomas, Oxford; Rev. Daniel Jones, Liverpool; R. Brinton, Esq. Birmingham; and Mr. Wm. Phillips, or Mr. Ebenezer Harris, Bristol.

AN anniversary service, commemorative of the settlement of the Rev. J. Franks at Newport in the Isle of Wight, will be held on Wednesday, August 21. The Rev. B. H. Draper of Southampton, H. Russell of Broughton, and J. Saffery of Salisbury, are expected to preach: the former on the preceding evening. The friends of Mr. Franks wish it to be distinctly understood, that by this public patronage they do not intend the smallest obstacle to a re-union of the churches, which they would rather solicitously promote, if it could be accomplished under his pastorship.

CORRESPONDENCE.

MR. EDITOR,—I was pleased with the manner in which the writers of the two "Errata," in May and June Magazines, speak of my late venerable friend Mr. Whitfield of Hamsterley, and I am glad to find that two other Institutions, beside the Bath Society, assisted in promoting the comforts of this "Man of God" in his declining days. The non-insertion of this assistance was entirely owing to the *non-possession* of information: and I beg to add, that I made as many inquiries, and wrote with as much care and impartiality, as even J. G. himself could possibly require.

Yours very respectfully,

Newcastle upon Tyne. R. P.

A Token of Affection to the Memory of Mr. John Griffin,

LATE PASTOR OF THE INDEPENDENT CHURCH AT EXETER,

AND OF

MR. ALFRED CECIL BUCKLAND, LATE OF FROME,

Author of "Letters on early Rising;"

Both of whom recently died in their Twenty-sixth Year.

TWICE hath the solemn tone
Of knells funereal met my list'ning ear:—
Two minds to friendship dear,
Have pass'd for ever to the world unknown.

No longer could they stay;
But, borne from earth, where troublous oceans roll,
Far, far beyond the pole,
To heav'nly homes they wing'd their glorious way.

Though soon their sun went down,
It was a beauteous setting; as became
A day of early fame,
And a morrow where endless joys are known.

Before the sapphire throne
Of God, they now appear; and sweep the lyre
With pure ethereal fire,
While saints and angels them their kindred own.

Yet o'er the graves where lie
Their mould'ring relics, lock'd in death's long sleep,
Friendship will often weep,
And Truth and Science heave the pensive sigh.

Fair Zion long shall mourn
Her son, her minister, and faithful friend,
And o'er the tomb shall bend,
Whither her Griffin was in sadness borne.

Alfred, though thou art dead,
Thou still dost plead, with reasons drawn from Truth,
To wake the sluggard youth
From flitting dreams, in Wisdom's paths to tread.

Blest youths, by Christ redeem'd,
In you the graces shone serenely bright,
Inspiring sweet delight,
And winning ev'ry heart whereon they beam'd.

You, in my boyhood days,
I lov'd beyond the rest of my compeers,
And gaily did the years
Lead us united in our studious ways.

Friends of my youth, farewell,
But not for ever: On Hope's pinions borne,
(Though now bereav'd I mourn)
I hail the land where saints departed dwell.

There shall we meet again,
And there of purer friendships quaff the joys,
Where sin no more annoys,
Subject no more to fell disease or pain.

What bliss ineffable,
To roam together o'er yon golden plains,
Where noon eternal reigns,
The love of our Incarnate God to tell!

Though now your precious dust
In silence sleeps, beneath the cold green sod,
Yet shall the hand of God,
Remould it for th' assembling of the just.

O Lord, to thee I cry,
My sins forgive; help me to run the race,
And share the glorious grace
Of my blest friends and kindred, now on high.

J. S.

Melksham, Wilts, July 10, 1822.

Kalendar.

AUG. 1. Jupiter rises half-past XI Night, midway between the Pleiades and Aldebaran.
2. Moon eclipsed in Capricorn X. 51 Night to I. 56. Full, 17 minutes after Midnight.
4. Moon passes Aquarius's Urn.
9. Moon passes Saturn.
10. Moon passes the Pleiades.
11. Moon passes Jupiter.
14. Moon passes Venus.
16. New Moon, XI. 17 Night. Eclipse of the Sun, invisible here, but central about 200 miles east of New Zealand, XI. 44.—Moon passes Mercury.
20. Moon West of Spica Virginis and Mars.
21. Moon passes Mars.
25. Moon passes Antares.
27. Moon passes Herschel.
28. Sun (as to longitude) between the Earth and Mercury.

Irish Chronicle.

THE famine which prevails in the districts where the Schools of the Society are situated will, it is feared, for a time greatly interrupt the attendance of the children. The schoolmasters are reduced to such poverty, that it has been found necessary to pay them a quarter's salary in advance. It is very desirable that the friends of the Society would use all their exertions and influence to increase the funds, making them sufficient to meet the probable exigencies which may be occasioned by the distressing situation of the schoolmasters. It is creditable to many of the Baptist congregations, that they have come forward promptly, and collected liberally, in aid of the suffering Irish, and there is no doubt that their bounty will be properly applied; but it is hoped they will also remember, in reference to the wants of the Society, the words of the Lord Jesus, "These ought ye to have done, and not to leave the other undone." Luke xi. 42.

From the Rev. Josiah Wilson to the Secretary.

Ballina, June 20, 1822.

DEAR SIR,

Annexed you have the Return of the Schools for the present quarter, and I also inclose the Readers' Journals for this month. To those really acquainted with the state of the country, both are more encouraging than could have been anticipated. In some of the schools there is much of a pleasing and animating nature; but in all, the painful effects of the present unparalleled distress of the country are manifest. On inquiring for the absent children, the answer generally is, they are gone to get the only meal they have for the day; or they are at home, so weak and sickly for want of food, that they cannot attend; or they are down in the fever; or they are gone with their parents to beg. Such in fact is the state of the country, that whether at home, in the schools, or on the road, misery is predominant in every scene; and actual starvation appears at only one step distance from thousands of objects by whom we are surrounded. The feeling heart cannot but be melted into pity, and the pious mind drawn out in devout supplications that spiritual prosperity may spring out of temporal adversity; and should it bear any proportion in point of extent, the heavens would ring with the acclamations of thousands, adoring the wisdom and goodness that were manifest in the affliction.

Before I quit this subject, I cannot forbear making two remarks in connexion with it, as they tend to develope the character of the Irish peasantry. The first is, in reference to the spirit evinced by the people under their sufferings; it is almost universally so *patient*, as to excite astonishment in a foreigner.

In the whole extent of my circuit, but very few depredations have been committed, although many have been found nearly famishing, and some have actually died of want. The other observation refers to the *gratitude* they seem to cherish for the prompt and noble munificence of the English, in their present efforts to relieve their distress. They are free to acknowledge that, had circumstances been reversed, the spirit they have generally cherished towards the English would not have led them to evince the same benevolence. I hear that public praises were presented to God in a Roman Catholic Chapel, last Lord's-day, for the liberality of the people of England.

I have a pleasing fact also to state in reference to education, viz. that at present no opposition is given to the schools; and that I have had within the last few weeks, applications from four priests for schools in their several parishes.

From an Inspector of the Schools.

June 20, 1822.

Rev. Sir,

On the 23d ultimo I went to Sligo, and stopt a few days expounding the scriptures. One morning went very early to a Friary; pilgrims were waiting at the chapel-door for entrance: some of them were saying prayers on long beads, while others were looking earnestly at a wooden image which one of them held in his hand. After some time I began to ask them how they expected to be saved. One of them made answer and said, "O sir, you are a clergyman of our church; you know these things, we are ignorant: we will thank you if you will tell us how we can be saved. We do all we can to save ourselves, but we are still sinners. I fear we must suffer a great deal in purgatory. Sir, do you believe there is a purgatory to cleanse from sin: I think you do?" I replied, "I believe the blood of Jesus Christ cleanses from all sin; and if your sins were as scarlet, that his blood will make them white as wool; and that there is no other name given under heaven whereby we must be saved." "O sir, you know there is another name besides, which is the mother of God: sure we say ten prayers to her for one we say to her son; and if she cannot save us, what good would there be in saying prayers to her?" "No good," said I, "but it is a great evil, as the word of God strictly forbids us to worship any but himself." "Is that in the *mass-book*, sir?" said the pilgrim. I answered, "No, but it is in the *Testament*, which is the word of God." "But, sir," said he, "the priest forbids us to read that book, and what shall we do?" "God commands you to read it; and the priest desires you not: whom should you obey?" "I will obey God," said the man; "and though I cannot read, I will get some one to read it for me."

After a few admonitions I left them, and came on to Balosodair, where I spent the remainder of the day. Stopt a few hours expounding the scriptures to about twelve Roman Catholics. Preached that evening in the barracks, and had a good congregation of both Roman Catholics and Protestants: they all behaved with every mark of attention. The next day came about fourteen miles; preached that evening, and although the notice was but very short, we had about sixty. The day following preached about a mile from the former to a small number.

Since then I have likewise taken a tour through part of the county of Mayo. Preached at Mullifarry, and expounded the scriptures in the adjacent villages. For a few days past I have been taking a list of the poor who were likely to perish with hunger. When I came to any of the villages, the people gathered round me, each to get his or her name enrolled. After speaking to them about the meat which perisheth, I directed them how they could attain that meat which endureth unto everlasting life: they were in general remarkably attentive. I hope these afflictions have a good effect on them. Many of them acknowledge that it is for their wickedness that God has punished them with hunger, and they wonder very much that the people of England are so very good as to send them relief. I observe that these benign actions of the English have conquered the rebellious hearts of the Irish. Our blessed Lord well knew that this was the most effectual way to conquer an enemy when he gave that glorious precept, "If your enemy hunger, feed him; if he thirst, give him drink: for by so doing thou shalt heap coals of fire on his head." These coals of love are calculated to have the powerful effect of melting into penitence, those whose affections have been congealed by the freezing breath of vice.

Extract of a Letter from Mr. W. Moore, a Reader of the Irish Scriptures.

Ballina, June 18, 1822.

Rev. Sir,

Great and severe are the trials of the poor in this country—unparalleled in any former visitation — amidst plenty of food, by reason of the generality of them not getting employment; particularly of the labouring class. And on the other hand, the wealthy are leaving no means untried to relieve their distresses, and some even beyond their ability.

But happy England showed the example in first sending the bread of life; that is, the knowledge of that bread which came down from heaven, that whosoever eateth thereof shall never hunger; of which a short time ago there was a greater famine than there is of the temporal bread at present: but they did not stop there—they have timely aided by their benevolence; and were it not for the timely exertions of all parties, I am persuaded many would have been starved before this. From the distress and distrac-

tion of mind among the poor, there can be but little spiritual conversation at present, notwithstanding there is not a month passes but the Lord is adding to his church; searching and finding them out, wheresoever scattered, in the dark and cloudy days. I signified in my last, that I was principally engaged in the Barony of Corran, in consequence of the spirit of inquiry manifested there through the instrumentality of one of our Sabbath readers; but particularly by the converted lad I formerly mentioned: my attention for the last month was directed to that quarter. There are six men in the Barony of Lieney, that have been reading the scriptures these two years past, and can now read the Bible perfectly in English and Irish. During that time I frequently conversed with and encouraged any of them I met with, but as they lived at a distance from each other, we could not meet collectively until Sunday the 2d inst. when by appointment we met; and I may truly say, it was one of the most comfortable days I ever knew. I explained the Old and New Testament promises, and showed that all the promises of God were Yea and Amen in Christ Jesus. I then contrasted with this subject the doctrines they had been accustomed to hear and to believe from their infancy. They were all attention, without one word of doubtful disputation. It appeared that the Holy Spirit had enlightened their understandings, and I am persuaded had sealed the truth on their hearts. All of them raised their hands and voices, praising God that he had spared and preserved them to that day. Two of them said, that from the first day they read the scriptures they had not gone to mass. Another exclaimed, "I think there is the weight of a mountain removed off my burdened conscience: I find myself so light that my soul is raised into an ecstasy, and I will not be afraid or ashamed to confess my Redeemer." I told them from long experience what they had to undergo from the priests. One of them thanked God they were under a government where there is free liberty of conscience, and said, for his part nothing would terrify him. However, as the priests are the only opposition against the spread of the word of life, it should be the exercise and fervent prayer of every believer, as it is their privilege, to give their Heavenly Father no rest until he make Jerusalem the joy of the whole earth; which will not be the case until the kingdom of Antichrist is consumed.

From a Sabbath Reader.

Collooney, June 19, 1822.

REV. SIR,

In a former letter I mentioned the circumstance that many, who were formerly superstitious persons, have been much benefited by the instructions communicated to them in their vernacular tongue. Of these I can now give a more particular account. I often visited a family of my name (at their own request) living in the vicinity of Carney, and endeavoured to show them, from the Irish scriptures, the deplorable condition of unbelievers; and gave a brief description of what the Saviour came to accomplish; and the necessity and suitableness of that free salvation, which Divine Wisdom hath graciously devised. The man, though illiterate, seemed capable of discerning, and began to pay great attention, which terminated in a renunciation of his sins and of popery. This excited no considerable surprise there; for many of his neighbours who heard me read, said, that they would soon follow his example. The change wrought in his sister-in-law was satisfactory also; she died a few days ago, bearing witness to the sincerity of the profession which she made; declaring that she would have no other priest but the Saviour; who offered himself as a lamb without spot unto God. A desire for hearing the scriptures has for some time past been much on the increase. The last fair-day of Ballantogher, the priest, after taking his allowance of whisky, appeared in the street, and began to horsewhip certain young men of his parish, for going to hear the scriptures expounded; they told him they would go where they pleased, defended themselves, knocked him down twice, gave him a severe beating, desired him to drink less whisky, and not to be so ready with his whip again.

I conclude by beseeching him who governs the universe, to prosper the cause of the Baptist Society, by procuring it the patronage and support of those who can render it effectual assistance in its unwearied exertions in the best of causes; and that the light of truth may be more abundantly diffused among our poor benighted countrymen.

From an Irish Reader.

Ardnarce, June 19, 1822.

REV. SIR,

In the commencement of this month I made it my business to go to different parts of the country, for the pur-

pose of meeting with persons who made an appointment to assemble themselves and others, for the sake of hearing the good and precious promises of the Redeemer read and explained. The serious and anxious wish which they manifested to know the scriptural plan of salvation, has led me to indulge the hope, that there are many of these persons very desirous of obtaining an experimental knowledge of the truth as it is in Jesus; consequently I felt consolation in endeavouring to inculcate and establish the most important parts of Holy Scripture amongst them; expecting that my labours would have the desired effect, in attempting to draw perishing sinners to Him that came down from heaven, to seek and to save them who were lost.

There are two priests hearing confessions in one of the neighbouring houses this day, and I am informed there were only three women, besides the family of the house, who have attended them. This appears very strange to me, as I recollect, about four years ago, that no house would contain all the men and women that would attend on such occasions, and therefore the priest used to let them go off in companies before the remainder could get in. But it is not so this day; they could hear the confessions of all they had present in half an hour.

From an Irish Reader.

Kilmactigue, June 18, 1822.

Rev. Sir,

This month I read and explained the word of God on my travels in every place where the Lord was pleased to grant me an opportunity; and blessed be his name, I can say that he is blessing my endeavours in every place to which I go. Last week I was travelling, and met a young man, who asked me, "Did I know where there were any of the free-schools in this part of the country?" I told him there were. "I wonder, (said he,) that the clergy will allow them." I asked him what objection he could have to them. Said he, "They have no reading book but the Bible or Testament." I told him that I wondered very much that a man of his appearance should be so ignorant. I asked him, Would he not rather believe the word of God than the word of man? He said he would. Then I took the Irish Testament, and read some passages to recommend the reading of the scriptures. When he could say nothing to defend his argument, he said it was the children that were forbidden to read the scriptures. Then I went to St. Paul's writings, where he commends Timothy for knowing the scriptures from his infancy. This, and several other passages, I read and explained, to satisfy him on the subject. From that time he said nothing by way of contradiction, but paid the greatest attention to what I was reading and telling him respecting the redemption of Jesus Christ. This month I had several opportunities of reading the Irish Testament to a man who I hope is really converted from the errors of Popery, and who endeavours to make the gospel known to others. I have been these twelve months visiting this man, but, thank God, my labour is not in vain; for I hope he is a man called to do good whithersoever he goes. I would not say so much about him, were it not that I have such good hopes of him. Blessed be the Lord, he has removed opposition from every place, insomuch that I can say the word of God has free course, and both young and old have liberty to read it for themselves.

I have another subject to mention, which is sufficient to convince persons that the Lord is accomplishing his purposes of mercy, and that by a very weak instrument. About twelve months ago I was in a house where there was an old man: he paid great attention to the reading of the scriptures, and requested that I would come and read often for him. I had not seen him since until last week, and when he met me on the road, he appeared as happy as if I had come down from heaven to him. He asked me, "Did I recollect the day I was reading the Irish Testament in his house?" I told him I did. "Well," (said he,) since that time I have not gone to mass nor confession, nor ever will." I asked him what was his reason. "The reason is, (said he,) I have made it my daily study to read the scripture ever since that day, and the Lord has showed me that it is out of the power of any creature to save another, as the priests tell us that they have power to save our souls, if we give them a certain sum of money; but the scriptures tell me, that there is no other name given under heaven whereby we can be saved, but the name of Jesus Christ, and I hope that I shall die rejoicing in that name." He made this and several other remarks, which convinced me that he was serious; so I spent the most part of that day with him in searching the scriptures.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

RESOLUTIONS of the General Meeting, held on Thursday, June 20, 1822, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

I. On the motion of the Rev. Joseph Kinghorn of Norwich, seconded by Edward Phillips, Esq. of Melksham,

"That the Report now read be adopted and circulated; and that this Meeting desires to offer a tribute of humble praise to the Great Head of the Church, who has graciously enabled the Society, notwithstanding its pecuniary embarrassments, to maintain and enlarge its operations during the past year."

II. On the motion of William Wilberforce, Esq. M.P. seconded by the Rev. F. A. Cox of Hackney,

"That this Meeting, fully aware that the combined exertions of all the friends of the Society are necessary to its efficiency and support, highly approves of the formation of a Corresponding Committee, to act, in various parts of the empire, in connexion with the General Committee: and presents cordial thanks to all those Ministers who have travelled to collect for the Society—to those Friends who have been active in the formation of Auxiliary Societies—to the Ladies who have kindly interested themselves for the Mission—and to those Young Persons, by whom exertions have been made, individually or collectively, in its support."

III. Moved by Joseph Butterworth, Esq. M.P. seconded by the Rev. Jabez Bunting,

"That the sincere thanks of this Meeting be presented to those Gentlemen by whom the affairs of the Society have been conducted during the past year—that the Treasurer and Secretaries be requested to continue in their offices—that Mr. William Beddome, Mr. John Danford, and Mr. Joseph Hanson be the Auditors—and that the following be the list of the Committees for the year ensuing." *(See the next Page.)*

IV. Moved by John Sheppard, Esq. of Frome, seconded by the Rev. John Birt of Manchester,

"That this Meeting feels a very lively satisfaction in the existence of so many kindred institutions—is thankful for the Christian harmony which prevails among them—and would pray, that those influences of the Holy Spirit, which are necessary to render the labours of any successful, may be graciously and abundantly poured out upon the Friends, Conductors, and Missionaries of each, at home and abroad."

V. On the motion of the Rev. John Saffery of Salisbury, seconded by the Rev. James Upton of London,

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to those of Zion Chapel, for their renewed kindness in accommodating us with the use of their places of worship on the present Anniversary."

VI. Moved by the Rev. Joseph Tyso of Wallingford, seconded by the Rev. Reynold Hogg of Kimbolton,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 19, 1823."

VII. On the motion of the Rev. Joseph Ivimey, seconded by William Burls, Esq.

"That the thanks of the Meeting be presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the chair this day."

GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
W. H. Angas, London.
George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
T. S. Crisp, Bristol.
T. C. Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Thomas Griffin, London.
Robert Hall, Leicester.
James Hinton, Oxford.
J. H. Hinton, Reading.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Taunton.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
George Pritchard, London.
Henry Page, Worcester.
John Saffery, Salisbury.
Wm. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
W. Winterbotham, Horsley.
Messrs. William Ashlin, London.
Chapman Barber, London.
William Burls, London.
John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
Richard Foster, jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hanson, Hammersmith.
John Hart, Bristol.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Edward Phillips, Melksham.
William Prance, Plymouth.
J. B. Wilson, Clapham.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
Thomas Coles.
F. A. Cox.
T. C. Edmonds.
William Giles.
Thomas Griffin.
J. H. Hinton.
James Hoby.
Joseph Ivimey.
Joseph Kinghorn.
George Pritchard.
John Saffery.
W. Winterbotham.
Messrs. William Ashlin.
Chapman Barber.
William Burls.
Joseph Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.
J. B. Wilson.

CORRESPONDING COMMITTEE.

Rev. E. Clarke, Truro.
E. Daniel, Luton.
D. Davies, Lincoln.
B. H. Draper, Southampton.
R. Edminson, Bratton.
C. Evans, Anglesea.
John Geard, Hitchin.
W. Gray, Chipping Norton.
S. Green, Bluntisham.
W. Hawkins, Weymouth.
J. Hemming, Kimbolton.
Mr. C. Hill, Scarborough.
Rev. S. Kilpin, Exeter.
John Liddon, Hemel Hempsted.
John Mack, Clipston.
T. Middleditch, Biggleswade.
James Millard, Lymington.
W. H. Murch, Frome.
J. Payne, Ipswich.
R. Pengilly, Newcastle.
Richard Pryce, Coate.
H. Russell, Broughton.
J. Singleton, Tiverton.
Mr. T. Thompson, Newcastle under Line.
Rev. T. Thonger, Hull.
T. Tilly, Portsea.
W. Tomlin, Chesham.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden.

(Account of Proceedings concluded from Page 310.)

In moving the third Resolution, JOSEPH BUTTERWORTH, Esq. M.P. observed, that it afforded him peculiar pleasure to be present on this occasion. He was allied to the Baptist denomination not only by birth, but, in part, by education and long friendship; and felt very sincere satisfaction in addressing their Missionary Society in a Methodist chapel.

After some remarks upon the pleasing success which had attended Missionary exertions among all denominations of Christians, Mr. Butterworth proceeded to mention that, respecting one interesting scene of labour, which had been slightly touched on in the Report, he could add some further particulars which had recently come to his knowledge. He referred to the Burman empire, and his information was derived from Mrs. Judson, whom

he had lately the pleasure of receiving under his roof, and whose visit reminded him of the apostolic admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." To the circumstances of the Burman Mission, the motto of his excellent friend, Mr. Phillips, was very appropriate, "Have faith in God." Had it not been for that faith, Mr. and Mrs. Judson must have failed. They proceeded at first from America to Bengal; but not being permitted to remain in a missionary capacity there, had, though with great reluctance, yielded to the peremptory mandate which required them to leave the country, and had arrived at Madras on their way back to the United States. Here they found a ship going to Rangoon, in which they determined to take their passage, though strangers to the language, and the country whither they were going. Mrs. Judson was extremely ill, and soon after their embarkation, her only female servant dropped down dead on the deck, leaving her without any female companion whatever. They had to pass a certain island, the inhabitants of which were reported to be cannibals; and the only method by which they could avoid falling into their hands, was to sail through a narrow passage between some dangerous rocks, to attempt which was a most perilous enterprise. They committed themselves to God; and He carried them through the channel in safety. It is remarkable that Mrs. Judson, who was so ill before, recovered her health in some measure, though, when she arrived at Rangoon, she could not walk, and was carried on shore. Their difficulties were great and of a peculiar nature; but they had a strong faith in God, and were determined to die rather than give up their object. They attempted to learn the language, by touching the articles around them, and writing down the names in English, as they sounded in the Burman language. They got as many words as possible; they went out in the morning, and at night ascertained which had learned by heart the greatest number of words, and knew most of the language. They proceeded in this manner till, at length, Mr. Judson began to print a few tracts, giving an outline of the Christian religion. Afterwards he commenced the translation of St. Matthew's Gospel. Six years he laboured in this way before there appeared any fruit of his labours; but at length they had reason to believe one was religiously affected, and he came frequently to the Mission house. That individual lived far up the country, and determined to come down to Rangoon to see the extraordinary man who had written the extraordinary tract that he had seen. He had studied the religion of Budh; he had conversed with Hindoos; he had gone among the Mahometans; but gained no satisfaction; and this tract directed him to Mr. Judson. He attended him three weeks without interruption, inquiring the way of salvation; and at length he came and made a low bow to Mr. Judson, thereby acknowledging that he was superior in wisdom to himself; a mark of respect which he had never paid to any individual before. He was under deep conviction of sin; he felt humbled as a little child, sitting at his master's feet, and he listened to the words of salvation. He is now diligently employed in studying the scriptures, and preparing to be useful as an instructor of his countrymen. In that country, when any one renounces his religion, he forfeits his life to the laws. When this convert was reminded of this by Mr. Judson, he said that if his life should be forfeited, he was willing to die!

[Mr. Butterworth then read some accounts respecting another individual, a poor fisherman, who has been recently converted, but our limits will not allow of their insertion.]

Towards the close of his interesting speech, Mr. Butterworth referred, with great approbation, to the schools in Bengal. Several thousand children were educated in the neighbourhood of Calcutta, the great majority of whom were taught not merely to read, but they were instructed in arithmetic, geography, and other branches of useful learning, at about seven shillings per child per annum. From this source he hoped a number of converts would be made to Christianity. Their superstitious errors would be exploded, and their minds imperceptibly prepared to receive the truths of the gospel.

He would only mention further, that the Burman empire contained fourteen millions of people, and Mr. and Mrs. Judson had been the only Christian Missionaries in that important part of the globe. The character of the Burmans is very superior; they are not so cunning, deceptive, and artful as the

Hindoos in general; but they are very cruel and despotic. If God should bless the labours of the Missionaries, they will be admirably adapted to convey the knowledge of salvation to surrounding nations.

Mr. Butterworth went on to state, that in Burmah, as in Bengal, the females are not permitted to receive instruction; and that Mrs. Judson had proposed to buy twenty-five girls for the purpose of instructing them in reading, writing, and useful knowledge. It was the universal custom of the country, if a man become insolvent, to sell his wife and children to pay the creditors, and Mr. and Mrs. Judson wished to avail themselves of this circumstance, to bring that number of young females under their personal management. The expense would be about £125, and he (Mr. Butterworth) hoped that the Ladies of the Baptist denomination would not permit this labour to fall into any other hands; but, by raising the sum he had mentioned, introduce the blessings of education among the females of that vast empire.

In adverting, before he sat down, to the specific object of the motion, (thanks to the Treasurer, Secretaries, &c.) Mr. Butterworth observed, that the officers of the Society had much arduous and trying business to perform; and he would recommend them never to lose sight of the motto, proposed by the respectable friend who had preceded him, "Have faith in God!"

The Rev. JABEZ BUNTING said, he never appeared before a public meeting, with greater pleasure, or greater uneasiness, than he did at that moment. He was glad, on the one hand, to pay his humble tribute of respect to the Baptist Missionary Society; but, on the other hand, he had been occupied the whole of the preceding night, and the whole of that morning, in engagements, which little fitted him to address such a meeting as that. He had been thinking, that the best plan for him to adopt, would be to imitate the example of a gentleman at Bristol, when it was necessary for him to address the Electors, immediately after an eloquent speech from the celebrated Mr. Burke. He rose and said; "Gentlemen, I say, *Ditto*, to Mr. Burke." If they would accept of that, he would heartily say, "*ditto*" to what had been advanced by preceding speakers. But although it might be an allowable practice, when affairs of this world only were at issue, for men simply to say "*ditto*" to the arguments and eloquence of others, he feared he should not be permitted to retire in that way on the present occasion. He would therefore attempt to stimulate their zeal, and to give expression to the gratitude with which his own heart was filled; when he contemplated the instruments which Almighty God had been pleased to employ among them in this great cause, and the benefits which had resulted from their exertions.

The speakers of their own denomination were often restrained, by a laudable modesty, from bringing forward some considerations, which ought not, however, to be excluded from the knowledge of the public, and to which he, as a member of another society, would therefore take leave to advert. When he looked at the history and progress of the Baptist Missionary Society, he could not forget, that theirs was the first voluntary association of private individuals, for missionary purposes in modern times. He knew that there were two ancient ones, belonging to the venerable Church Establishment of our country; but he spoke of *modern times*. He knew, also, that both the Moravians and the Methodists had previously commenced their missionary undertakings, and made considerable progress; but there was this difference, and it ought to be acknowledged.—*Their* Missions were, in the first instance, undertaken by persons who exercised considerable ecclesiastical influence over those religious communities at large; they were, in fact, the missions *of the body;* and individuals only followed in the train of their Heads and Leaders. But it was the honour of the Baptist Denomination to have engaged in missionary efforts, without any such commanding influence or stimulus from head-quarters. A few individuals determined to institute a Missionary Society, and to do what they could, if they could not do what they wished. *(Applause.)*—He thanked the *surviving* founder (Dr. Ryland) of this Society, in the name of the whole Christian world; and in the name of the whole heathen world; for the example which was thus set.

They all owed great obligations also, under God, to the Baptist Missionary Society for that example of noble daring, and of implicit faith in the principles

of Christianity, and in the divine promises which its founders had exhibited. There were not at that period, those direct facilities for Missions to India, which now exist. Yet, as the door was providentially opened, they boldly entered, and found a wide field of successful labour. Nor were they intimidated by the supineness of those, who attempted to justify their own lukewarmness by talking of *waiting* for what they chose to call "God's time." It was matter of much gratitude, on the part of the whole Christian world, that the Baptist Society, in spite of all inconveniences and discouragements, were led to select India as the sphere of their operations. No single field so much calls for labour; or promises so much to reward that labour. A large proportion of that country has been brought under the dominion and influence of Great Britain; and to this field should be directed a very considerable part of our missionary resources and labours. They had to thank this Society for first turning the attention of other Christian bodies to that great field. *(Applause.)*

Another remark occurred to him, which he thought deserving particular notice. They had borne the chief brunt of intolerant calumny and opposition, which were excited by the first modern attempts to propagate Christianity in India. To a considerable degree we are indebted to them, under God, for the triumph of those Missionary principles, which are now so generally recognized, both at home and abroad. *(Applause.)* In the petitions presented to the legislature respecting India, and in various publications which appeared during the agitation of that question, the *duty* of propagating the true religion was distinctly avowed and maintained. Had the petitions to Parliament as completely failed, as they finally succeeded; still those petitions themselves were a great triumph to the common cause of Christianity. *(Applause.)*—It was of infinite importance, that public attention should thus be drawn to the subject; and they had made many fast friends to the Missionary cause. But they would offer their thanks to God, and to the British senate, that they were not unsuccessful. And the consequence of them has been, that others have entered India by the same breach, which the Baptists were the first to make, and are also successfully labouring there, to a considerable extent. It was now evident that the people of India, were not so horribly afraid of Missionaries, as had once been represented. To stir up such another *yell* against Missions to India, he believed, would be now impossible. It would be necessary for any one who wished to revive the former jealousies and outcries, to exert himself very laboriously indeed; and he would have nothing for his pains, but the compassion of the British public, and the scorn of many, even in India itself. *(Applause.)* Now he ascribed this triumph, very principally, to the eminent success that had attended the operations of the Serampore Missionaries, and to the prudence with which they had conducted them. It was impossible to resist the fact, that God had been with those men, whom they had sent out. *(Hear, hear.)* Arguments were thus put into the mouth of the leading parliamentary advocate of the cause of Christianity in India, (William Wilberforce, Esq.) which he well knew how to use with admirable effect.

He must further observe, that, in his opinion, other Missionary Societies have to thank God that they (the Baptist Missionary Society) had taught us all the lesson of patient perseverance. Some sincere friends to the cause have a sort of enthusiastic ardour, (he used the word in a good sense,) which makes them clamorous for Missionary success, in a degree more rapid and general, than is at first to be reasonably expected. Such persons may learn from the Baptist Periodical Accounts, to correct their too sanguine calculations; and to labour long and diligently, before they expect the recompense. He remembered that Lord Bacon had described two different kinds of experiments as necessary for the Advancement of the Sciences;—and, in his mind, they were both equally necessary for the promotion of Christianity: *Experimenta lucifera*, and *Experimenta fructifera*. The former must of necessity precede the latter, and prepare the way for them. The *initial* operations of Missionaries, in a country like India, must be, of course, for a long time, of this *preparatory* order. Experiments must be made, with the view of trying what is at first only plausible, of illustrating what is obscure, and of ascertaining what is dark and doubtful. From their successes, and even from their very failures, they acquire that practical

wisdom, which qualifies them for eventually reaping a rich harvest of actual conversions. In the diffusion of light and truth, they are opening the way for the ultimate prevalence of grace and peace. Thus Carey and Marshman and Ward commenced their toils in India; and in this spirit continued to labour, till we see your Mission in that state of maturity and fruitfulness in which we now behold it.

He had heard, with heart-felt concern, that fourteen of the Translations, those channels by which the waters of life were likely to be conveyed to thousands, and tens of thousands, had been discontinued from the want of funds. This called not only upon the Baptist Denomination, but on all Christians, for renewed exertion. It would be a serious evil to the common cause, if translations of the scriptures should continue to meet with obstructions, from the want of pecuniary support. Now was the time to prove the sincerity of their speeches in Bible Meetings, of their sermons on the infinite value of God's word, and of their prayers for its universal spread; to show that they were really influenced by principle on those occasions, and that they meant what they said when they so zealously contended that every word of God should be known to every child of man. All Christians should attend to this case, as being one of common interest and obligation. *(Hear, hear.)*

Their first Missionaries had described themselves as going down into a deep well or mine; as engaging in an enterprise full of danger and of difficulty. When they agreed to go down, they addressed a solemn charge to their friends to "hold the ropes at the top." "Your FULLER (said Mr. Bunting,) *did* hold the ropes with a mighty hand, as long as he lived. But he is gone to God. Your SUTCLIFF too is gone home. Your venerable RYLAND yet survives; but alas, we see to-day that his hands begin to tremble. His *heart*, I am sure, does not tremble: he has, in this cause, a lion's heart; but his aged *hands* are not now so fit as formerly for 'holding the ropes.' They must now be held by *many* hands. *Numbers* must be called in, to supply the lack of service of those Founders of your Society, whom death has removed, or age enfeebled. In your Translations all Societies should, if necessary, be ready to help. A more important or peremptory duty than this, will not easily be found. This department of your Mission, at least, will not any more, I trust, be impeded for want of pecuniary resources." *(Applause.)*

He felt that he ought to apologize for the length of his address; but for the reasons which he had mentioned, perhaps, they ought to hear from a visitor the peculiar excellencies and claims of their own Society. He had presumed to direct their attention to the subject, though in this imperfect and bungling manner, because the circumstances of their Society called for fresh zeal and activity in its behalf. These things ought occasionally to be noticed in their meetings, for the purpose of magnifying the goodness of God to them, and rendering due honour both to the work and to the instruments employed in it. This he would not wish to do in any way inconsistent with Christian piety or simplicity; but in avoiding the extreme of foolish compliment, they should not run into another, by withholding the expressions of their esteem from men whom God himself has so greatly honoured. He had made these observations also with a view to remind them of their corresponding responsibility as a Society. They had been the first to carry Christianity into the very heart of an heathen land, of immense extent, and to make holy war against its superstitions and its cruelty: and it was now incumbent on them to go forward.—It was too late for *them* to recede; for all earth and all hell would laugh at their desertion, if they ever became cold and careless. It had at length come to this point, that all serious Christians felt they must do something for the heathen. Even their friends the Quakers (he used the term not as one of reproach, but merely of distinction,) were now uniting to promote "Christian Instruction" in Africa. *(Applause.)* If their agents were not called by the name of Missionaries, yet they were doing the same work. Their object was the same; and, from their peculiar character, though they have *last* taken the field, we may assure ourselves that they would not be the least efficient.

He had been requested to state, that a collection would be immediately made; and for the Baptist Missionary Society, "to beg, he was" *not* "ashamed." The honour and promotion of Christianity were seriously involved in its support. He hoped the collec-

tion at that meeting would be very liberal; but he must, at the same time, urge the necessity of regular subscriptions. If some such measures as those practised by Mr. Saffery, and others, could be carried into general operation, and the state of their funds were brought, by personal application, before all classes of the Christian public, they would effectually relieve themselves from their debt. A respectable clergyman once said, when speaking of the Wesleyan Methodists, (to whom he belonged,) that the true secret of their success he took to be this, "They were *all* at it, and they were *always* at it." Whether this were the fact or not, he was sure it ought to be so. And if it were necessary at *home* to be "all at it," and to be "always at it," the rule was equally applicable to plans for the evangelization of the world. Their gospel was the gospel of the world; and in order that the whole world might be blessed with it, *all* Christians ought to be at this work, and to be *always* at it. They should adopt the Missionary business into their regular system of religious feeling and practice. It should be recognized as a part of every day's duty, to think seriously of the case of the heathen; to bear before God in prayer the burden of a perishing world: and, in their respective families and connexions, to provide a share of those funds which are the sinews of this great and finally successful warfare.

One of the most successful Missionary beggars that ever existed was the late Dr. Coke; who went about, for many years, from door to door, in this noble "drudgery of charity." When he was once on a journey at York, bills were presented to him, from some foreign station, amounting to a very large sum; to meet which demand, he had but a few guineas of Missionary money in hand. After praying, and seeking counsel, he resolved to beg through the city of York; to wait on the rich and affluent; and particularly to call at every house where there was a *brass knocker*. He succeeded in raising more than the money he wanted. Thus the rich should be reminded of their obligations to this cause: and many of them would be found as willing, as able, to contribute.—He should not say more than "*ditto*" to what had fallen from Mr. Wilberforce, on the share which the poor should take in this work. His observations in defence of the right of the poor to take a part in the effort for the conversion of the world, were truly admirable. *(Applause.)* He would only remind them, in addition, of the maxims of that great philanthropist, John Howard, who said, "Our superfluities ought to give way to other people's conveniences." "Our conveniences ought to give way to other people's necessities." "Our necessities themselves should be sacrificed to other people's extremities." (All these remarks Mr. Bunting illustrated and applied to the subject of Missions to the Heathen.)

Referring to Mr. Ward, (of whom he said, he could not think, without expressing gratitude to God for his late visit to England, and praying that his life and his labours might be long preserved,) Mr. Bunting quoted his authority to shew that heathenism will never cure itself; that Christianity alone can ever heal or save mankind; and that, therefore, the state of the Heathen is, in the fullest sense, one of those awful and heart-rending extremities, to the relief of which even the poorest Christian should contribute something. But he felt that he had trespassed too long, and would conclude by seconding the Resolution proposed by Mr. Butterworth.

After Mr. Bunting had concluded his speech, which was received with great approbation, the collection was made, according to the mode practised by our Methodist friends, from pew to pew: and as the day was far advanced, the remaining Resolutions were moved and seconded by the various Gentlemen mentioned in the first page of this Herald, without any speeches.—The Treasurer acknowledged, with much feeling, but very briefly, the vote of thanks to himself as Chairman, and the Meeting closed, as usual, by the whole congregation singing—

"From all that dwell below the skies,"
&c.

Contributions received by the Treasurer of the Baptist Missionary Society, from June 24, to July 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Ilford, Missionary Association, by Rev. John Smith	22	4	2
Oswestry, Auxiliary Society, by Mr. Roberts	7	0	0
Norwich, Collections, Subscriptions, &c. by Rev. John Dyer	242	2	5
Devonshire, collected by Rev. William Gray	52	0	10
Melksham, Sunday School Children, by Miss A. Phillips	1	10	0
Legacy of Mr. John Woolston, late of Banbury, Oxon. 42 0 0			
Duty 4 4 0			
	37	16	0
An unknown Friend, by Rev. John Dyer ..... Donation	30	0	0
President of a German Missionary Society, by Rev. Dr. Steinkopff	10	0	0
John Warner, Esq. *Edmonton*, ... Donation	10	0	0
William Sabine, Esq. *Islington* ..... Second Donation	5	5	0
Anonymous, by Two Penny Post ..... Donation	5	0	0

FOR THE TRANSLATIONS.			
Mrs. Ann Howard, Hull ..... Donation	5	5	0

J. Barfield, Printer, 91, Wardour-Street, Soho.